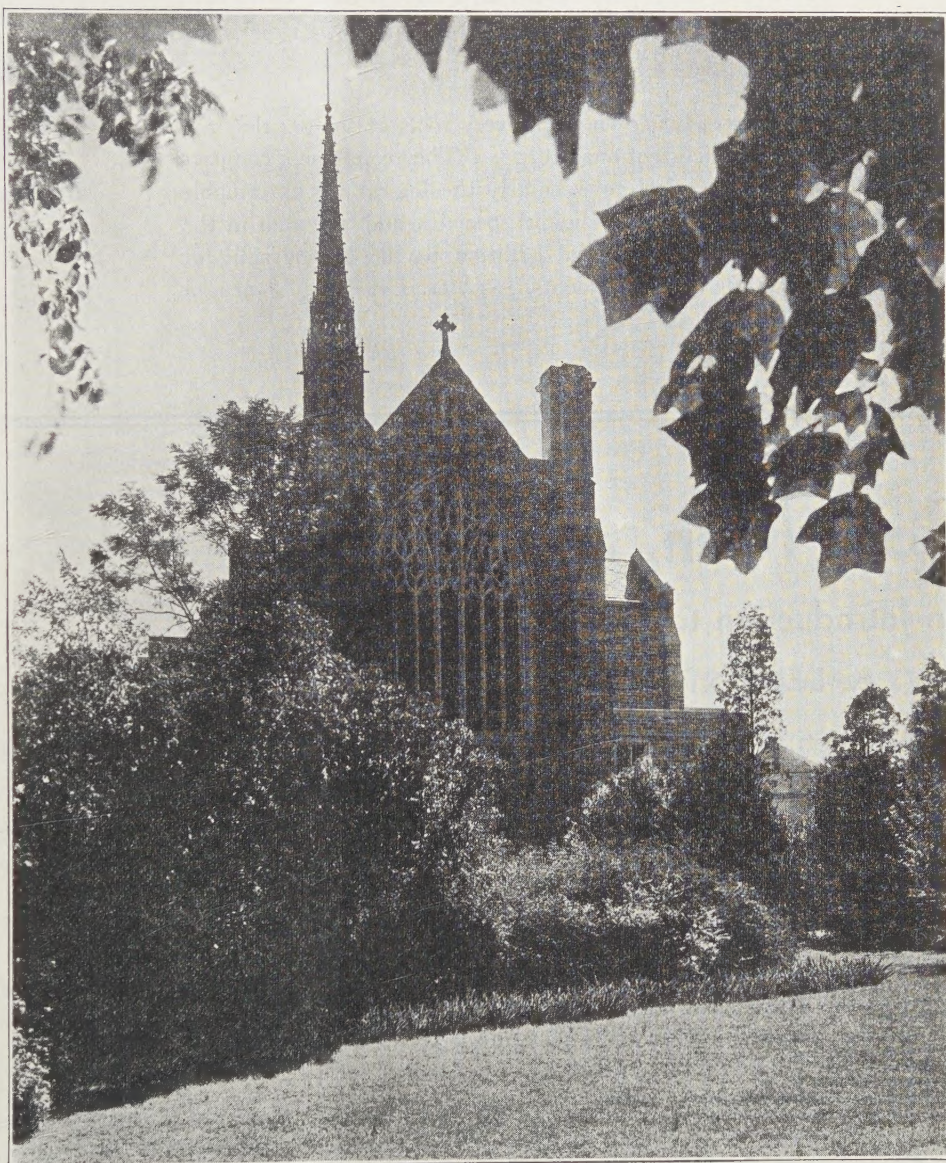


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of the Pacific

May 2, 1936

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The Living Church



THE PRO-CATHEDRAL OF THE INCARNATION, BALTIMORE, MD.
(See page 565)

Radio Talks On Religion

God and the World Through Christian Eyes

EDITED BY LEONARD HODGSON

Addresses delivered through the British Broadcasting Corporation. Among the contributors are: Archbishop Temple on "What Does Man Know of God?"; Dean W. R. Matthews, "Why Man Believes in God"; J. Y. Simpson, "Science and the Idea of God"; Maude Royden, "God and the World of Art"; Dean Inge, "Christ and Human Conduct."

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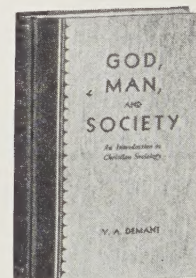
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14 East 41st Street, New York City **Morehouse Publishing Co.** 1801 W. Fond du Lac Ave., Milwaukee

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
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Published and printed by MOREHOUSE PUBLISHING Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN\$4.00 per year
 CANADA AND NEWFOUNDLAND 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



MAY

3. Third Sunday after Easter.
10. Fourth Sunday after Easter.
17. Fifth (Rogation) Sunday after Easter.
- 18, 19, 20, Rogation Days.
21. Ascension Day (Thursday.)
24. Sunday after Ascension.
31. Whitsunday. (Pentecost.)

CALENDAR OF COMING EVENTS

MAY

5. Conventions of Albany, Central New York, Pennsylvania.
- 5-6. Synod of Quincy.
- 6-7. Convention of Washington.
7. Convention of Easton.
10. Council of West Virginia.
- 10-11. Convention of Iowa.
11. Convention of Rochester.
12. Conventions of Bethlehem, Newark, Ohio, West Missouri. Council of Fond du Lac.
- 12-13. Conventions of New York, North Carolina.
- 12-14. Convocation of New Mexico.
13. Council of Virginia.
14. Convention of Alabama.
- 14-15. Convention of Delaware, Council of Florida.
19. Conventions of Connecticut, Rhode Island. Council of Eau Claire.
- 19-20. Convention of Erie. Council of Southwestern Virginia.
20. Conventions of Western Massachusetts, Western New York. Synod of Springfield.
- 20-21. Convention of East Carolina.
- 24-29. Episcopal Social Work Conference.
26. Conventions of Long Island, New Hampshire.
- 26-27. Convention of Minnesota.

RELIGIOUS RADIO PROGRAMS

Compiled by NCJC News Service

The following is a list of important national religious radio programs for the coming week. The time in each case is Eastern Daylight Saving Time.

MAY

2. RELIGION IN THE NEWS—Dr. Walter Van Kirk. 6:45-7:00 P.M. WEAf and NBC Network.
- THE MESSAGE OF ISRAEL—Rabbi Irving F. Reichert, Temple Emanuel, San Fran-

cisco. 7:30-8:00 P.M. WJZ and NBC Network.

3. THE RADIO PULPIT—Dr. S. Parkes Cadman. Subject: "The Grace of God." 10:00-10:30 A.M. WABC and CBS Network.
- CHURCH OF THE AIR—Dr. J. C. Robbins, Foreign Secretary, American Baptist Foreign Missionary Society. Subject: "The Consciousness of God." 10:00-10:30 A.M. WABC and CBS Network.
- SUNDAY FORUM—Dr. Ralph Sockman. Subject: "Our Good Temptations." 1:30-2:00 P.M. WJZ and NBC Network.
- CHURCH OF THE AIR—Rev. Dr. David de Sola Pool, Spanish and Portuguese Synagogue, New York. 1:00-1:30 P.M. WABC and CBS Network.
- NATIONAL VESPERS—Dr. Harry Emerson Fosdick. Subject: "When Conscience Outruns Religion." 4:00-4:30 P.M. WJZ and NBC Network.
- CATHOLIC HOUR—Very Rev. Thomas S. Conlon, O.P. Subject: "The Tribute of the Will." 6:00-6:30 P.M. WEAf and NBC Network.
5. MID-WEEK HYMN SING—Dr. Arthur Billings Hunt, Baritone-Director; Katherine Palmer, Soprano; Joyce Allmand, Contralto; John Jameson, Tenor. 6:15-6:30 P.M. WEAf and NBC Network.
6. HOMESPUN—Dr. William Hiram Foulkes. 11:15-11:30 A.M. WJZ and NBC Network.
- EVERY WEEK-DAY MORNING—8:00-8:15 A.M. Morning Devotions. Different clergymen officiating. WJZ and NBC Network.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

11. St. Paul's, Klamath Falls, Ore.
12. St. Mary's, Aquasco, Md.
13. Holy Cross, West Park, N. Y.
14. St. Peter's, Geneva, N. Y.
15. Christ Church, Media, Pa.
16. St. John's, Pleasantville, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BARNETT, REV. LYLE S., formerly rector of St. Paul's Church, Lubbock, Texas (N.T.); to be rector of Christ Church, West River, Maryland. Effective June 1st.

BARNWELL, REV. STEPHEN E., recently ordained to the diaconate, is vicar of St. Luke's, Hawkinsville; Grace, Sandersville; Christ Church, Dublin; and St. Timothy's, McRae, Ga. Address, Box 334, Hawkinsville, Ga.

CHICAGO—Announcement has been made of several mission appointments in the diocese of Chicago. They include: Mr. VERNON JONES, seminarian, in charge of Grace Church, New Lenox; the Rev. FRANK R. MYERS, locum tenens of St. Paul's Church, Manhattan; the Rev. EDWIN THAYER, in charge of St. Ann's, Morrison; Mr. ROBERT N. STRETCH, seminarian, in charge of St. Mary's, Crystal Lake; and the Rev. HOWARD B. ZIEGLER, in charge of St. Thomas' Church, Morris, Ill.

HAUSER, REV. ROSCOE C., Jr., formerly rector of St. Mark's Church, San Marcos, Texas (W.T.); is assistant at Trinity Church, Houston, Texas.

JONES, REV. T. MALCOLM, formerly in charge of the Community at Fort Peck, Mont.; is rector of the Church of the Incarnation, Great Falls, Mont., with address at 606 3d Ave. N.

MCCUTCHEEN, REV. ROBERT T., formerly rector of Trinity Church, Shamokin, Pa. (Har.); to be chaplain of the State Sanatorium and State Forestry School, Mt. Alto, Pa. Address, The Rectory, South Mountain, Pa. Effective June 1st.

PERRY, REV. J. DEWOLF, Jr., recently ordained to the diaconate, is curate at Christ and St. Luke's Church, Norfolk, Va. (S.V.).

NEW ADDRESS

CORDICK, REV. WILLIAM J., formerly 7516 Cornell Ave., Chicago; 1206 E. 67th St., Woodlawn, Chicago, Ill.

RESIGNATIONS

JONES, REV. STRATFORD C., as rector of St. Paul's Church, Lock Haven, Pa. (Har.), on April 1st.

MORRELL, REV. HARRY T., as rector of St. Stephen's Church, Brooklyn, N. Y. (L.I.), to take effect June 1st.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—NELSON FREMONT PARKE was ordained to the diaconate by the Rt. Rev. Charles Fiske, D.D., in the Church of the Good Shepherd, Binghamton, N. Y., April 18th. The candidate was presented by the Rev. L. Densmore Jacobs, and the Rev. C. A. Simpson, Th.D., preached the sermon.

NORTHERN INDIANA—FRANCIS CAMPBELL GRAY was ordained to the diaconate by Bishop Gray of Northern Indiana in the Chapel of St. Mary's Hospital, New York City, April 13th. The candidate was presented by the Rev. Otis R. Rice, and will continue his studies at the General Theological Seminary.

PITTSBURGH—THOMAS J. BIGHAM, Jr., was ordained deacon by Bishop Mann of Pittsburgh in the Church of the Advent, Pittsburgh, Pa., April 19th. The candidate was presented by his father, the Rev. Thomas J. Bigham, and the Rev. John R. Pickells preached the sermon. The Rev. Mr. Bigham will continue his studies at General Seminary from which he will graduate in June.

VIRGINIA—ROBERT S. BOSHER was ordained to the diaconate by Bishop Tucker of Virginia in St. Stephen's Church, Tuckahoe Parish, Richmond, April 14th. The candidate was presented by the Rev. Giles B. Palmer, and the Bishop preached the sermon.

PRIEST

NORTHERN INDIANA—The Rev. JAMES ARTHUR HILTON was advanced to the priesthood by Bishop Gray of Northern Indiana in Trinity Church, Michigan City, Ind., March 27th. The Rev. Earl Ray Hart presented the ordinand and also preached the sermon. The Rev. Mr. Hilton is curate of Trinity Church, Michigan City.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., New York and Milwaukee.)

ABINGDON PRESS, New York City:

The Heavenly Octave. By F. W. Boreham. \$1.00.

Young Adults and the Church. By Jessie A. Charters. \$1.00.

THE AMERICAN YEAR BOOK CORP., New York City:

The American Year Book for 1935. Edited by Albert Bushnell Hart, LL.D., Associate Editor, William M. Schuyler.

BASIL BLACKWELL, Oxford, England:

The Story of Parzival and the Graal. By Margaret Fitzgerald Richey. 10/6.

BOBBS-MERRILL COMPANY, Indianapolis, Ind.:

The Man Who Knew. By Ralph Waldo Trine. \$1.50.

WILLIAM B. ERDMANS PUBLISHING CO., Grand Rapids, Mich.:

Fairest of All and Other Sermons. By Dr. Herbert Lockyer. \$1.00.

Reason and Revelation. By Edward McCrady. \$3.00.

COLUMBIA UNIVERSITY PRESS, New York City:

The Conquest of Constantinople. By Edgar Holmes McNeal. \$2.75.

Economic Essays. By Various Authors. \$4.75.

(Continued on page 578)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"Consumers and Strikes"

TO THE EDITOR: I was much impressed with the recent editorial in *THE LIVING CHURCH* on Consumers and Strikes. You hit the head of the whole problem, and one that seems to be persistently ignored, namely that the primary test of all business enterprise is service to the consumer. In the end this must be the test of capital, labor, government, or any other factor in the production and distribution of wealth. Yet curiously enough, as you indicate, this basic factor has usually been ignored in the discussion of the subject. The matter received no real emphasis in the Bishops' Pastoral, and it has long seemed to me that right here was the weakness of the whole NRA movement. It undertook to maintain wage levels and prices for the benefit of capital and especially the workmen who produced the goods, without any regard whatever for the welfare of the public.

Today the basic problem of industry is its relation to the consumer, and it is for this reason largely that approximately twelve million people in this country are out of work. Therefore what absurd economic panaceas we have faced, such as the destroying of millions of dollars worth of food and frantic efforts to curtail production, when all these people, and many more, have needs and wants which are meagerly supplied.

(Rt. Rev.) HERMAN PAGE,
Detroit, Mich. Bishop of Michigan.

The Clergy and the Crisis

TO THE EDITOR: One of the most significant sentences I have read in *THE LIVING CHURCH* in some time is contained in the short letter on the missionary crisis by Miss Trumpour in the issue of April 4th; namely, "We never hear about these crises in our parish—how does it happen?"

The fact that it does happen in just about 90 per cent of our parishes is the one and only cause of the missionary crisis. The pity of the matter is that the crisis is not simply one of lack of funds, but of lack of knowledge of the situation.

It just happens that this writer through frequent moving about the country, has been a member of many parishes, on the vestry of a number, and attended services in scores of churches. And it is his considered opinion that the clergy of this Church, with few exceptions, fail entirely to acquaint the people with: (1) the fundamental reason for, and privilege of supporting, missions; and (2) the detailed news about the spread of the Kingdom both at home and abroad.

Of course the answer of the average rector is, the struggle for local Church support and the work to be done for Church extension within the parish. It seems trite to observe that this was supposedly settled once and for all some nineteen centuries ago in Jerusalem where exactly the same question arose. And it also shows a lamentable failure to realize the great value of capitalizing the tremendous dramatic interest of the missionary enterprise. If the people were really continuously well informed of the whole missionary picture, and given a close-up of at least some portion of the work, including personalities and locale, there would be no missionary crisis. And in addition the enthusiasm so built up would much more effectively carry

along the local parish enterprise as a matter of course. And more important still, the people would have a vision of the Church's work which would tend to force into the background those petty trivialities of parochialism which consume so much energy in the self-centered parish.

I believe the clergy have it in their own power to avert future missionary crises.

Cape May, N. J. A. S. WALKER.

Bishop McKim

TO THE EDITOR: The meticulous letter of my cousin, the Rev. J. C. McKim (L. C., April 18th), really needs supplementing.

You will remember that I called your attention to the omission of the name of Bishop McKim's youngest son from the beautiful obituaries that are so great a comfort to us, who loved our great and saintly Bishop. The omission is quite natural. This youngest son, modest and dignified like his father, is not in the mission field; but is living quietly and universally beloved in the little Illinois town where he is striving to help a new incumbent in reawakening interest in the Church there. We all know what rebuilding means.

It is true that missionaries—though not all by any means—were living in comfortable foreign concessions when Bishop McKim went out to Japan. But my cousin forgets that even in these comfortable foreign concessions, particularly in Osaka where Bishop McKim was stationed, it was the easiest thing in the world to contract cholera or dysentery, through there being no waterworks then and through the well water being surface water. This seeped into the wells and had to be boiled before being safe for drinking or cooking. Bishop McKim's first baby succumbed while the Bishop—then a priest—was on a visitation and the first intimation he had that the little one had died (in that "comfortable foreign concession") was the black crepe he saw on the door when he got back. My cousin has probably forgotten what I so distinctly remember—it was my joyful privilege to be a member of my uncle's and aunt's Tokyo home for nearly two years after the Bishop's consecration—namely that many were the times that my dear "John Kim" could eat nothing more than *okai*, a thin rice gruel, for several days because his "honorable interior" was on the verge of dysentery. He would often stay upstairs—too miserable to come to the table.

These attacks were usually after one of his arduous country visitations. Trains were inconvenient and cold. The Bishop once tickled a native traveler by lifting one of the long flat hot water cans from the floor of the compartment to his seat, putting a traveling rug on it, and then another round himself after he had, tailor wise, seated himself on the can. The native hopped off his seat and did ditto. Miles, in those far away days, were traveled in jinrikshas, in *kago*—mountain baskets swung on poles—on foot, very wearying, and hardly beneficial to even a "robust constitution." The Bishop struggled to eat what was to him and to many Europeans the unattractive food at the inns. Indigestion used to be one of the Japanese people's chief disorders, and a foreign stomach could not always assimilate what seemed to us heavy bean concoctions, or quantities of delicious and beau-

tifully cooked but starchy rice. Most fruits, owing to the then universal modes of fertilizing, packing, etc., could not be eaten by Europeans without risk unless washed or cooked.

I used to wonder how Uncle John carried on. He never complained, just that look round his mouth. If it had not been for that "robust constitution" the Bishop would never have lived to see the comparative comfort that did come by degrees. His well-earned sojourns in Kanizawa, Alaska, and Europe are a bagatelle compared to the early summers spent near Osaka, in the steamingly hot—by day—mountains. Thither meat was brought once a week, during the night, over a messenger's shoulder and cooked the minute it arrived, else it would certainly be putrid. Even that prompt cooking did not always save the week's supply and canned stuff or thin chickens had to take its place. I know these conditions because I kept house in the very same spot one summer after I was married and living in Osaka.

The Bishop's jurisdiction over the American Church's work did extend—with all respect to my cousin—from Osaka in the South to Aomori in the North, as there were American missionaries sprinkled all through. There were English and Canadian bishops too, certainly, all through this vast territory and they were very glad to help our Bishop McKim by taking occasional confirmations for him; but nevertheless he had to cover the ground somehow and under all sorts of conditions. It was his happy pride, as he once told me, to be consulted by the then Archbishop of Canterbury as to who among the English or Canadian missionary clergy would be suitable for consecration for certain dioceses in Japan. It seems to me that this shows a pretty intimate acquaintance of the mission work from "Osaka in the South to Aomori in the North" and that your writer was well informed when he wrote his obituary of Bishop McKim. Bishop McKim's remarkable gift of putting an odd peg into the right hole will be long remembered and even envied.

MARGARET KERFOOT (WALLACE) BIRCH.
Canaan, N. Y.

Telling Who Gave What

TO THE EDITOR: The article by the Rev. William M. Hay on "The Sixth Precept of the Church" in your issue of April 11th is excellent. I repeat an Easter Amen to everything he writes and more particularly to his statement, "There ought to be more publicity, with an annual printed list of who gave what."

I have before me the year book of the Sacred Heart Church, a German Roman Catholic parish of 144 communicants of this city and located in the poorest district, where there is a great deal of unemployment. Last year the people in that parish contributed \$11,733.64. For every communicant there is a separate account of his contributions in the year book. The largest single giver contributed \$146. Only four gave more than \$100 and forty-two gave in excess of \$50. There are only three on the list of 144 who gave nothing. (Page Dr. Franklin.)

I thoroughly agree with the Rev. Mr. Hay that financial publicity in the Episcopal Church would greatly change the present disgrace relative to our Church giving, but I question very much if vestries or even three laymen in each parish could be found who would make public an individual record of the parish membership's givings. They can be found who will do this for golf clubs but for the Church—well, I'm from Missouri even though I live in Kansas, where the state budget is balanced.

(Very Rev.) JOHN W. DAY.
Topeka, Kans.

The Church Unity Octave

TO THE EDITOR: Perusal of the February and March issues of a certain "Liberal and Evangelical Protestant Episcopal" monthly reveals the fact that most of the bishops of the American Episcopal Church have either failed to grasp the true meaning of the recently celebrated Church Unity Octave, or have deliberately gone on record as opposed to prayer for the reunion of Christendom in any sense which can be acceptable to three-quarters of the Christian world. The cavalier manner in which most of these bishops treat the whole question betrays their seeming disregard of the prayer of our Lord—"That they all may be one" as well as their failure to take seriously the declarations of Lambeth: "The Conference reminds the Church that it is a paramount duty to seek Unity among Christians in every direction, and assures all who are working for this end of its cordial support," and "We believe that the Holy Spirit has called us . . . to associate ourselves in penitence and prayer with all those who . . . are inspired by the vision and hope of the visible unity of the whole Church." (Italics mine.)

I need not point out the evident loss of dignity which has been sustained by those of our bishops who have even deigned to reply to the questionnaire issued by the editor of the journal referred to above. When one remembers the violent manner in which he has attacked many of these same bishops whenever they showed even slight "leanings" toward the Catholic position, one wonders that they could have hesitated for a moment as to the proper way in which to dispose of his document. Consignment to the waste basket would seem to have been indicated in this case rather than in that of the appeal to prayer, issued by a group of priests and laymen who have taken seriously the above Lambeth pronouncements.

I have before me the report of the Octave observance in England, issued by the Reverend Chairman of the English Council. I find that it is estimated that at least 4,000 of the English clergy observed the Octave, at least in part; over 1,000 having signed and returned cards identical with those issued by the American Council. I note also that 64 religious communities were invited to take part in the Octave observance, that 40 complied, many of them maintaining perpetual prayer, day and night, during the Octave, and that only two refused. Fr. Fynes-Clinton records the fact that central celebrations of the Octave were held in no less than five London churches and in ten at other points in England. Also that a great public meeting in a London hall was held and that the Russian clergy and choir of London assisted at the Mass offered at the Church of St. Magnus the Martyr.

This last brings me to the point of this letter—the contrast between the cordial co-operation manifested by Russian and other Orthodox prelates in England and on the Continent, and the indifference or opposition shown by our own American bishops. It seems to be demonstrated, here as in other instances, that our "leaders" do not lead. They hold aloof, criticize, oppose, and at last follow well in the rear, when the onrush of the laity and the humbler clergy has made it necessary. I quote from the report by Fr. Fynes-Clinton: "Bishops of the Russian Church in exile received permission from their Synod to observe the Octave . . . and it is a great strength to have the prayers of the Orthodox Church, which has so nobly stood firm to the ancient faith, in loyalty to the conception of the Mystical Body of Christ. Mgr. Tykhon, Bishop of the Russian Church in Berlin, writes: 'I shall not omit to observe the Octave next year. I am able to let you know

the decision arrived at by our Council of Bishops: The Council greets the institution of the Octave, but leaves it to each bishop to determine for his diocese the order of the observance of the same. I shall decree the observance throughout my diocese.' In the Roman Catholic Cathedral of Lyons the Cardinal Archbishop again caused a solemn celebration of the Octave to be held, at which the Russian Orthodox were present."

In England, when the schism of the sixteenth century had done its deadly work, and when the Hanoverian period had hardened the separation between England and Rome, the Tractarian revival began. It was a spontaneous outcome of the Anglican position, with its appeal to antiquity and the Councils. Separation was forced on the Church by the State, it was not spontaneous. But the reunion movement is spontaneous. It is a lay and priestly movement from the heart of parish life. It is not forced by authority; authority follows reluctantly. In this way, the Church Unity Octave, as an expression of that spontaneous desire for return, differs from the artificial and politician-made reunions of Lyons and Florence in the fifteenth century. Let us all pray that when the Octave Council appeals next year for a widespread observance of the Octave, the bishops as well as the priests and the people of the American Church will heed the call.

(Rev.) DAVID CARL COLONY.

Ardmore, Pa.

Placing Social Workers

TO THE EDITOR: Because of his thirteen years work directing the Summer School in Social Work for seminarians, Dr. William S. Keller has been receiving many requests to nominate clergy for positions that require knowledge of social problems and methods. These requests for men with special training come in regularly. Now that the graduate School of Applied Religion, with its year's course in "pastoral sociology," has been started under my direction, the number of such appeals has increased.

We have decided to encourage this and believe that we shall be able to place our graduates most advantageously, for their own vocation and the Church's good, if we continue to receive such appeals. Will all those in a position to fill pastoral offices that require training in social work please keep this in mind? Their requests will be gladly received and meet with effective response.

(Rev.) JOSEPH F. FLETCHER.

Cincinnati, Ohio.

Karl Marx on Coöperatives

TO THE EDITOR: The answer given by Stanley Matthews, chairman, Cincinnati Chapter, CLID, to the question, Why Co-operatives? affords a timely illustration of what Karl Marx describes as the "philanthropic school" in *The Poverty of Philosophy* (1847). He said: "The philanthropic school is the humanitarian school carried to perfection. It denies the necessity of antagonism; it wants to turn all men into bourgeois; it wants to realize theory insofar as it is distinguished from practice and contains no antagonism. It goes without saying that, in theory, it is easy to make an abstraction of the contradictions that are met with at every moment in actual reality. This theory would therefore become idealized reality. The philanthropists, then, want to retain the categories which express bourgeois relations, without the antagonism which constitutes them and is inseparable from them. They think they are seriously fighting bourgeois practice, and they are more bourgeois than the others."

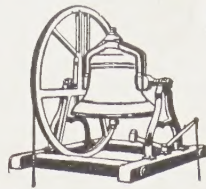
Consider in the light of this analysis the

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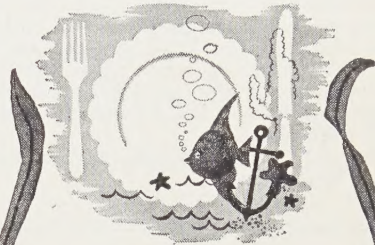
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cure-all of the Coöperatives claimed by George Holyoake as quoted by Mr. Matthews: "Coöperation touches no man's fortune, seeks no plunder, causes no disturbance in society, gives no trouble to statesmen, enters into no secret associations, contemplates no violence, subverts no order, envies no dignity, asks no favor, keeps no terms with the idle, and will break no faith with the industrious." And in addition to this idyllic picture the writer, Mr. Matthews, claims that "coöperation constitutes a gradual and peaceful return of ownership to the people on a just basis, without the necessity of political action or governmental interference."

Such claims reveal a poverty of both philosophy and economic realism. How will the coöperatives gain actual control of the basic monopolies which own and control the means of production and distribution? How will they gain control of the State through which industrial monopoly arranges the rules of the profit-making game? On the basis of stock ownership in 1928 how can the co-operatives obtain "a return of ownership to the people on a just basis"? Here are the figures for 1928 of the class distribution of stock ownership:

Two per cent of the wage earners owned 0.7 of stock owned.

Seven per cent of the clerical workers owned 0.5 of stock owned.

Eight per cent of the farmers owned 1.0 of the stock owned.

Twenty-five per cent of middle class people owned 20.5 of the stock owned.

Ninety-two per cent of the upper class owned 77.3 of the stock owned.

With the class distribution of income and the class distribution of wealth in about the same proportions as the above does it not seem that Marx had a keen prophetic insight into the philanthropic panacea advocated by the Cincinnati CLID? Must the Church, whose Master found no pleasant, painless plan of salvation, offer a panacea which can give neither general security nor economic justice? (Rev.) ROWLAND F. NYE.

Palisades Park, N. J.

Obedience

TO THE EDITOR: This communication does not pertain to the "Torok Case."

There is, however, a sentence in the fourth paragraph of the letter from the Bishop of New York in your issue of April 4th which to me and other Churchmen should be most interesting.

"Has the Bishop of Eau Claire, or any in-

dividual bishop the right to 'receive' one who claims to hold the office of a bishop and give him status as 'a bishop' in the Church?"

Let this sentence be carried further. We all, I think, will agree that the General Convention meeting every three years, being composed of the House of Bishops and the House of Deputies, is the governing body of our American Church.

The question I raise is, Has any bishop the authority or right to allow or permit certain services or anything else which has not been authorized by the General Convention to be used?

We have in the Church today two classes of clergy which seem to be willing to break their ordination vows, the Pro-Roman Anglo-Catholics and the Broad Churchmen who use services and other things which have not been authorized, ordered, or permitted by the lawful authority, the General Convention.

The General Convention has ordered the National Council to live within its means and the National Council obeys. Should not the bishops and clergy obey the Constitution, Canons, and other laws of the Church?

Peekskill, N. Y. THOMAS J. POWERS, JR.

High Sunday

TO THE EDITOR: I respectfully urge that the term Low Sunday for the first Sunday after Easter be changed to High Sunday. In the first place the term Low Sunday is bad psychology. Give a dog a bad name and you might as well shoot it. Give many parishioners an excuse to be low in faith, worship, and devotion and they will accept it. Why shouldn't the first Sunday after Easter be High Sunday? It is still within the Easter Octave. Why should not the Easter Service, the Choral Eucharist, High Mass, call it what you will, be the chief service on the first Sunday after Easter? Does not this seem to be both natural and right? Could the lowest Churchman rightly object to this? If the first Sunday after Easter is Low Sunday is it not chiefly the fault of the clergy?

Logan, Ohio. (Rev.) C. M. LEVER.

The Child Labor Amendment

TO THE EDITOR: THE LIVING CHURCH in its issue of April 18th incorrectly stated that I was present at a legislative hearing in Albany on the Federal Child Labor Amendment. I did not attend the hearing. The article in question uses the word "enlightened" in referring to persons who favor the amendment, and the word "absurd" in describing certain objections to the amendment. I wish it were as simple as that, but after several years in which I have given a great deal of thought to this amendment and to its possible legislative, political, and social implications I feel that the matter is far too serious for such disparaging adjectives on either side.

In fact the more one studies the question the less one is inclined to describe the arguments on either side as absurd. In spite of my very deep concern with the evils of child labor I hesitate for a good many reasons to approve of the Federal Child Labor Amendment in its present form.

(Rev.) FLOYD VAN KEUREN.

New York.

Reorganizing the Church

TO THE EDITOR: The suggestions of Bishop Stewart for reorganization of the national Church are a step forward, and, I am sure, heartily endorsed by all Episcopalians.

Los Angeles.

WAYNE KING.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
E. P., Instruction and Benediction, 7:15 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

4 P.M. Evensong. Special Music.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).

Vespers, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and

Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday

and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung

Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, MAY 2, 1936

No. 18

EDITORIALS & COMMENTS

The Red Menace

COMMUNISM IS ONE of the gravest menaces to Christianity in the world today. Perhaps, indeed, it is the most serious menace, not only to Christianity but to civilization, though we are inclined to rank supernaturalism along with it and to agree with Professor Berdyaev that "Marx and Nietzsche are in conflict for the control of the world." We agree further that whether the disciples of Marx, as represented by Russian Communism and the Third Internationale, or those of Nietzsche, in the persons of the devotees of Italian Fascism or German National Socialism, may win the conflict, the success of either portends the end and destruction of certain essential characteristics of humanity itself. Both of these political and economic religions—for they are nothing less—are significant of the fact that in large areas of the modern world "the image of God in man is being darkened" and "man is losing the sense which Christianity revealed to him of being a son of God."

In our own country, despite observable tendencies in both directions, neither Communism nor Fascism is as yet a dominating political factor. The Communist party has never polled more than an insignificant vote in any election and even the Socialists, with their comparatively mild reform program, have been and are a negligible factor in practical politics.

But if there are few avowed Communists or Fascists in America, there are hosts of friends of Fascism and Communism, many of whom would be aghast if they were accused of aiding either of these materialistic and destructive philosophies.

For example, William Randolph Hearst is probably more directly responsible for the growth of both Fascism and Communism in this country than any other single individual. Through his vicious journalistic tactics, his seeking out of Red activities in places where the existence of them is most unlikely, and his general policy of accusing everyone who does not see eye to eye with him of being in the pay of Moscow, he has actually encouraged the type of subversive activity that he purports to be fighting. At the same time by stirring up the alarm of good citizens who have no sympathy with Communism but who are led by his lurid publications to believe that the Red

Menace is lurking just around the corner, he has persuaded millions of these good citizens to retreat from their ideals of liberty and democracy and entrench themselves behind a barrier of class hatred that makes them fair game for any prospective dictator who is willing to use the battle cries of Fascism to his own advantage.

It is with these good citizens who are being so frightened by false propaganda that they cannot distinguish between independent thinking and Communism that we are chiefly concerned. By its very nature Communism is inconsistent with independent thinking. The Communist idea of organization is a ruthlessly authoritarian one, and there is no place in the Communist organization for the man in the ranks who would think for himself. How then is it that virtually all of the individuals and organizations in the country that are devoted to the democratic principles of freedom of thought and freedom of expression are sooner or later accused of being linked in a world-wide Red network?

WE HAVE described Communism as one of the gravest menaces not only to Christianity but to civilization today. This is not an original thought with us nor is it the first time that we have expressed it. Nevertheless, here, for example, is a dear lady, the widow of a clergyman, who writes us that she has been much distressed lately to hear *THE LIVING CHURCH* quoted as "being in sympathy with the Communistic propaganda now flooding the country." She writes that she hopes that we can explain this, but it is evident from her letter that she greatly fears that we shall not be able to do so. What is the basis for her belief that we are in sympathy with Communism? Here is what she tells us:

"A month ago, a speaker addressing a large audience displayed a page of your paper which announced an alliance between our Young People's Fellowship and one of the most rabid of the Communistic associations. A week ago, a young student of the University of Pennsylvania, speaking before five hundred women, asserted that not only was great progress being made among the young people of the Church, but that the leading Church paper, *THE LIVING CHURCH*, was heartily supporting

the movement. He was trying to arouse people from the fatal indifference to this awful influence which is rampant in our schools and colleges."

Vague? Yes, but no more so than many of the hysterical cries of "Communism!" that are raised by good citizens from time to time. We cannot even identify what issue of THE LIVING CHURCH the good lady has in mind. We think it likely that she refers to our reports of the recent meeting of the Church League for Industrial Democracy, but if she had read our editorial on that subject she would have seen that we specifically warned the League against the danger of joining in a united front with non-religious and anti-religious organizations, including the Communist party.

Who are the real friends of Communism in America? Are they not those people who are quick to raise the false cry of "wolf, wolf" whenever some motion of the bushes throws them into jittery fears of the Red Menace?

Let's have a little sane thinking on this whole matter. Let's place our confidence not in such artificial things as loyalty oaths, salutes to the flag, and the like, but rather in sound devotion to those fundamental principles of democracy and freedom of speech, thought, and assembly which have characterized America from the days of Washington to—shall we say the present time, or must we say from the days of Washington to the outbreak of the World War? Since the war there has unfortunately been a notable dearth of these characteristics. Let's get them back before it is too late.

More About Edward VII

AS WE STATED two weeks ago, the unsubstantiated claim by the Rev. James M. Gillis, Paulist Father, that King Edward VII died a Roman Catholic, hardly needs denial, other than a simple reference to the usual sources of the history of England in the first decade of the present century. But Bishop Gribbin of Western North Carolina has sent us an authenticated letter that is of such exceptional interest in this connection that we feel that it ought to be published.

Fr. Gillis' charge is not a new one, but was circulated immediately after the death of Edward VII, the story—then as now unsubstantiated—being that a certain Fr. Vaughan received the King into the Roman Church during his final illness. An Asheville Churchwoman, Mrs. Harmon Miller, recalling that similar stories had been rumored about various notables from time to time without a shadow of proof, wrote to Queen Alexandra asking if the statement were true. In reply, Mrs. Miller received a letter signed by one of the Queen's secretaries, written at her command, categorically denying the tale. It is this letter of which Bishop Gribbin has sent us a certified copy. Written from the royal yacht *Victoria and Albert* at Copenhagen under date of September 28, 1910, it reads as follows:

"Madam:

"I am commanded by Queen Alexandra to acknowledge the receipt of your letter with enclosures.

"There is not a particle of truth or justification in the suggestion of the newspaper paragraph enclosed, that His late Majesty died a Roman Catholic. King Edward lived and died in the Protestant Faith.

"The Archbishop of Canterbury was the sole ecclesiastic present with His Majesty in the closing moments of his life.

"The report that Father Vaughan was with King Edward in his last illness is absolutely false.

"It is quite possible that Father Vaughan, with the loyal and kindly instinct shared by thousands of others, of all creeds and beliefs, may have come to Buckingham Palace to write his

name in Their Majesties' Visitors' Book; but even in this case, his visit would have begun and ended with the writing of his name at the Visitors' Entrance, where the book is kept, after which he would have left the Palace.

"King Edward never wore a scapular at any time.

"The idea of the clergy at Lourdes, that King Edward had Catholic leanings, on account of the reverence of his attitude when visiting Lourdes, is easily understood by those who knew His Majesty's punctilious respect for all the observance and ceremonial of any Church, or Faith, where he was a spectator—however divergent, or alien, that Faith might be from his own.

"I am, Madam,

"Yours faithfully,

"ARTHUR DAVIDSON.

"H. M. Yacht *Victoria and Albert*,

"Copenhagen, 28th Sept., 1910."

In Praise of Cathedrals

AN INTERESTING guide to the progress that has been made in the construction of the Cathedral of St. John the Divine, New York, is the new edition of *A Pictorial Pilgrimage*, the illustrated guide book published by the Laymen's Club of the Cathedral. Since the publication of the first edition of this guide six years ago the work on the Cathedral has continued slowly but steadily so that it is now about two-thirds built, and there is not one dollar of debt on the building.

With the completion of the nave, the Cathedral is at last beginning to assume the proportions of a finished building. The baptistry is also completed and in use, while the west front is finished except for the carrying up of its two towers to their full height. The north transept, to be erected by the gifts of women, is partly built and many new carvings and sculptures have been added in the past few years. It will soon be possible to tear down the concrete partition between the nave and the crossing after which, according to the booklet, "the vista from the western entrance through the length of the nave, through the crossing, on through the great choir to the high altar, will be most inspiring and extraordinarily impressive."

Writing of the magnificent nave of the Cathedral in a recent issue of the *Christian Century*, Dr. Reinhold Niebuhr says: "I could not deny that its very size and proportions were overawing, prompting a sense of religious awe." Unfortunately, Dr. Niebuhr had to mar this admission of his sense of religious awe by adding: "Let the emptiness of the unfinished Cathedral symbolize that the message of the Church is vacuous when it is not archaic." One wonders whether it is not rather the emptiness of modern Protestantism when it has rejected that for which the Cathedral stands that may rather be described as "vacuous when it is not archaic."

There is nothing either vacuous or archaic about a great Cathedral, whether it was built in the twelfth century or the twentieth. The truths of the Catholic faith are eternal, and it is to them that the Cathedral of St. John the Divine testifies, as do the great medieval Cathedrals of the Old World. Cathedrals have a message of faith, of strength, and of hope for the world of today as they have had since the early centuries of the Christian era. They will continue to witness to the same message tomorrow and tomorrow—even though perchance they may have to do so amid the wreckage of a civilization that has vanished because of its failure to heed that message.

Thank God for the courage that makes possible the building of a great Cathedral in these days of darkness and doubt. It may be that we are building, more truly than we think, the memorial of an age in which Christianity is being subjected to the greatest test that it has ever met.

Diocesan Boundaries

A STEP IN THE right direction is the following resolution adopted on April 15th by the House of Bishops of the province of the Midwest:

"Resolved, that the House of Bishops of the province of the Midwest hereby records its conviction that state lines should not be considered an insuperable barrier when a community of interests based upon geographical, economic, or social homogeneity presents reasons for having a diocese or missionary district include territory situated in more than one state."

It was natural that in a pioneer country diocesan lines should be drawn to accord with state lines and in most cases this has proved entirely satisfactory. In some instances the Church has wisely transcended state lines as, for example, in the case of El Paso, Tex., and vicinity, which is included in the missionary district of New Mexico, and of the Santee Indian Reservation in Nebraska, which is combined with the Indian work of the missionary district of South Dakota. In most cases, however, state lines have rigidly limited diocesan boundaries even when great inconvenience was caused, as in the example cited by the bishops of the province of the Midwest in regard to Illinois. The metropolitan area of Chicago is a homogeneous area but is divided between the dioceses of Northern Indiana and Chicago. In the western part of the state a similar condition exists where the interdependent area commonly known as the tri-cities—Davenport, Ia., and Moline and Rock Island, Ill.—is divided between the dioceses of Iowa and Quincy. Other similar examples might be cited from other parts of the Church.

We do not think it would be wise to attempt a general realignment of dioceses, nor do we feel that in most instances it is wise to try to include the territory of different states in the same diocese. In the great majority of instances any such attempt would be likely to result in the breaking down of diocesan loyalties that have been built up over a period of years. We do, however, welcome the resolution of the bishops of the Midwest province as clearing the way for a solution of difficult problems in special cases on the merits of those cases without being hampered by a regard for territorial divisions that are, in some instances, retarding the work of the Church.

Atlanta and Alaska

OUR CONGRATULATIONS to two diocesan periodicals that have resumed publication after a lapse of several years.

With its Easter edition, the *Diocesan Record* of the diocese of Atlanta makes its appearance anew and will hereafter be issued as a quarterly publication, through the collaboration of a small group of Churchmen. The first issue under the new plan announces the inauguration of the Bishop's Pence in the diocese, urges a program of coöperation in the Forward Movement, and reports activities in various parishes.

Of more general interest is the *Alaskan Churchman*, founded by the Rev. Charles Eugene Betticher, Jr., in 1906, but suspended for the past four years because of "troubled finances." Again the paper has been made possible by a group of interested Church people, and the new editor is Bishop Bentley, Suffragan of Alaska. It is a very interesting little quarterly publication with an attractive cover design, news items from the various mission stations in Alaska—including St. Thomas' Mission on Point Hope, described as "the farthest north post of our Church in Alaska"—and the first installment of an interesting article entitled *Our Alaska Missions Geographically*. Unlike most diocesan publications, which are intended

only for circulation within the diocese or missionary district, the *Alaskan Churchman* is definitely designed to acquaint interested Church people outside Alaska with the work that our Church is doing in that interesting and romantic territory. It is a decidedly worthwhile publication and we urge those of our readers who would like to know more about our Alaskan missions to send a dollar to Bishop Bentley for a year's subscription.

The Growth of Irresponsibility

TWO ITEMS, emanating from two cities separated by the Atlantic Ocean, one amusing, the other grimly tragic, both bear witness to a serious trend in present-day civilization. In New York City, a "puller in" or barker for a clothing store, who had for weeks been a target for an assortment of apple cores, banana peels, and similar remainders of fruit, at last discovered that they were thrown at him by the motorman of a passing elevated train; the motorman had worked faithfully without any such irregularities for the past fourteen years. In London, Frederick H. Field, a deserter from the air force, murdered a woman whom he had never seen before. When caught by police he explained that he "just wanted to murder someone."

What is the cause of these apparently irrational occurrences? It is certainly not a matter of the lack of excitement in present-day life, nor a matter of economic pressure. Rather it seems to be a resurgence of spiritual boredom, due not to emotional unfulfilment, but to the general absence in current conditions of a spiritual discipline and a spiritual goal—for these occurrences are not isolated. Every day reports of similar examples of insane attempts at "self-fulfilment" unsupported by religious or moral standards can be found in the press.

Through the Editor's Window

THE COVER of the April 25th *Literary Digest* pictures a man who is equally well known in Church and business circles, seated, like the Emperor Haile Selassie, beneath a handsome umbrella. Unlike the Ethiopian Negus, however, Harper Sibley is not reviewing troops or receiving the homage of his people, but is driving a complicated looking gadget which appears to be a tractor of some kind. Described as "Roosevelt's friendly enemy," Mr. Sibley's activities as president of the United States Chamber of Commerce are discussed in an interesting article. Despite his many activities in the business and political world, Mr. Sibley is never too occupied to give attention to the affairs of the Church and especially of the National Council, of which he is one of the most active members.

OUR ENGLISH friends always derive a great deal of amusement from American headlines and journalese, and it must be confessed that many of us natives find them equally amusing. Here, for example, is a headline and lead sentence from a recent item in the financial section of the *Chicago Daily News*:

TWO-WAY PRICE TREND AS LIGHT SWINE WEAKEN

Slow Action in Fat Steers
and Lambs at Easier
Quotations.

Light and medium weight butchers made slight headway in a market in which volume of offerings about balanced demand, but, due to special preferences, resulted in a two-way price-trend.

Everyday Religion

In Need of Power

THE EARLY Christians knew nothing of electricity. But they had what we greatly lack—personal power. We are often feeble where they were often mighty. Think of the cases where we are all but helpless. Look at a short list of personal situations. In each one of them we *know* what is better, what is finer, but we can't achieve it:

Falling again for the same old temptation.
Hounded by uneasy thoughts and fears.
Not getting on with life companions.
Life tedious the moment busyness stops.
No satisfying outlet for latent ability.
Little advance; much slipping backward.
Bitterness. Resentment. Fault-finding.

You and I can increase this list from our own stock.

Then, a list of group situations taking place in the family, or in our Church, or nation or race:

Family pulling apart. Frequent quarrels.
Church marking time. Discord between members.
Congregation falling off. Religion discredited.
Retrenchment of the General Church's missions.
Community degenerating. Crime on increase.
Grumbling citizens. Angry political spirit.
Hopeless rifts between nations. War threats.
Waste. Poverty. Luxury. Insecurity. Fear.

Again a list that can be increased. In it all we feel helpless.

None of these cases really concern *things*. They concern states of mind and will. All the money in the world, all the goods, all the electricity, won't help us here, because this is the region of the spirit of man.

We don't seem to be able to help ourselves. Then who can? Might it not be God? God helped in times past. Will He help now? The answer is: Try Him! Put Him to the test.

How? By taking Him at His word. By complying with His conditions.

The early Christians were like us in essentials. Once they were ignorant, self-seeking, blind to truth, resentful, crude, quarrelsome, afraid of pain and danger. Something changed them. They did not become suddenly perfect, but they changed. They went forward. They learned. They brought life to others. They changed their world. They had joy and they spread joy. They cured themselves and others of deadly inner diseases—just what we suffer from.

Can their methods be discovered? Yes, and stated in few words: (1) They turned over their lives to God's control. (2) By prayer they opened their lives to be used by God. (3) They acted in faith, and the result worked.

If they alone had sought and found power, it would not help us. But they are not alone. Since their time the Church has proven the power of God again and again. It is high time for us to prove it now.

Do we want the power of God enough to seek it and use it? Will you as a person, will your group, your congregation satisfy the conditions and receive power?

God waits for us to be in earnest. He wants to answer with power. His promise is to those who will meet His conditions. Let go of self. Give over to God. Pray. Ask Him to teach you to pray. Act along the line which He reveals.

We are coming to the season when the early Church received power. Shall we use these ten days in the same way? And repeat the process in many another ten days? For the disciples only *began* in Ascensiontide—they kept up prayer and action to the end.

Let us gather—"two or three"—or many—in church and learn to pray, receive, and act. If you really cannot get to church, use the helps provided in the Prayer Book and in Forward Movement literature where you are, at work, traveling. Make the most of every spare minute. Be real. Face inner fact. Make the adjustment God demands. Have faith. Listen. Act, even in little things.

The Christian Doctrine of Man

THE AFFAIRS of mankind have become so confused, not only in social relations but also in our separate personal spheres, that a time has come when the Church must make her view of human nature clear and definite. This is not the first time that it has been necessary to emphasize the Christian doctrine of Man as a special teaching to meet a crisis, and it need not degenerate into humanism. How can we hope that men will emerge from their great confusion unless they have an intelligent philosophy of manhood, some understanding of what man is and is not, and whither his life is aimed? Some earnest but foolish saviours are urging us to get dressed up without any place to go.

Before they can get very far along the road to the Good Life men will need to learn—and keep always in mind—that they are creatures depending upon three things, God, Man, and Nature. Evil and failure result when we are not properly related to all three. The fact that our practice is to destroy God's natural gift of plenty because there is too much of it, shows how wrongly we are adjusted to Nature—the economic aspect of human life. Man must be justly related to his fellow men, equal children of one Father, or things go askew. Social coöperation is not only a divine law of love, it is a matter of self-preservation. Likewise, unless we live in contact with God and in keeping with his spiritual things, the very source of strength and courage ebbs away. The man who tries to act as if he could be independent of his Creator always ends by being less than a man, and sometimes even in the gutter. "What is man, that Thou art mindful of him?" Economics, social philosophy, and religion give the answer. And no part can take the place of the whole.

—Rev. Joseph F. Fletcher.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

CHURCH FLOOD RELIEF FUND

Old Swedes Girls' Friendly Society, Wilmington, Del.	\$ 5.00
St. Mark's Mission, West Frankfort, Ill.—For Rev. E. L. Reed and his family, Johnstown, Pa.	6.75
D. F. Burns—Special consideration of the clergyman and his wife, referred to in THE LIVING CHURCH of April 4, 1936	10.00
	\$21.75

ST. MARY'S-IN-THE-FIELD, VALHALLA, N. Y.	
Communion Alms	\$ 7.00

FROM BEYOND

SWEET and purest ecstasy
Floods my soul when I can see
Blossoming plum and apple tree—

And my spirit wings its flight
Upward to a starry height,
When spring wild flowers
Come in sight.

LUCY A. K. ADEE.

The Dream and the Business

By the Rev. William G. Peck

For a dream cometh through the multitude of business.

—Ecclesiastes 5:3.

SINCE I BEGAN to travel about the world, I have discovered that the world is interested in the English people. It seems that in the judgment of our fellow men we are not normal human beings. In some quarters we are regarded as a race of subtle but stupendous hypocrites. In others we are more charitably considered to be mad. One foreign observer has raised doubts as to whether we are actually human. And there are still some who believe that we are the world's natural leaders. The recollection of these various opinions came to me the other day when I learned from the newspapers that our Parliament had been solemnly debating the problem of school children's "homework." The embattled ranks of our legislators, leaving the delightful topics of coal strikes, unemployment, and battle-ships, leaving even Mussolini to bombinate unnoticed, settled down to discuss the case of young Henry and Jane, and whether they ought any longer to spend the long evenings doing sums and French verbs.

It was a burning topic in many homes, long before it became the subject of passionate debate at Westminster. It was the thing that first gave a revolutionary tinge to the color of my own thought, at the age of ten. And in after years, when my own children summoned me from my books to assist them with their Latin, or deprived me of their mother's society while she explained to them the mathematics they had failed to understand in school, I cursed homework more heartily than ever. I feel that I have never been adequately rewarded for all the homework I have done. My own schoolmasters never seemed sufficiently grateful to me for my efforts. And as for the homework I have done for my children—well, my son, when he was leaving me to enter Cambridge University, remarked one day, "Father, I really don't think you have much idea of Latin prose style; but you are a perfect genius at guessing translations." That was about all the recognition I ever received and, as I say, it seems inadequate.

All this, however, is merely a garrulous introduction to what I have to say. The institution of homework has at least been a great stimulus to the inventive powers of the young, since they have had to find millions of excuses for its being left undone. It is such an excuse, once actually offered in a great English grammar school, that shall provide the second text for this article.

The scene was a form-room in the junior school. The rather nervous young master, at the close of afternoon school, announced that the boys must read, for the night's homework, the next chapter of their history textbook.

"It is a very important subject," he said, "and I want you all to understand it thoroughly."

The chapter was entirely devoted to "The Black Death," the pestilence that finally broke the medieval economic, and so largely helped to change the face of Europe.

Next morning, the form was assembled for the history lesson. The young master glanced at his boys, and his eye fell upon a tall, clever, unscrupulous young rascal, properly named Holt, but for some mysterious reason known to his associates as "Winkle."

"Stand up, Holt," said the master, "and tell us all you know about the Black Death."

Holt rose slowly, and with calm countenance.

"I'm very sorry, sir," he said, "but I don't know anything about it."

"You had it for homework," replied the master. "I want to hear what you have learned."

"I'm very sorry sir, I haven't learned anything."

"What! You mean that you did not do your homework?"

"No, sir. I didn't do it."

"What do you mean

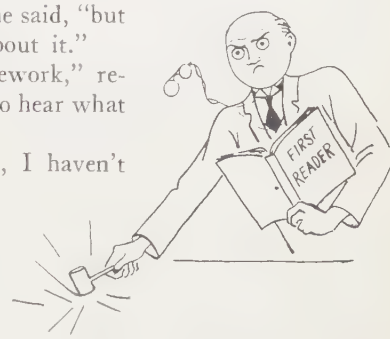
by it?" thundered the master, righteously indignant. "Why did you not read the chapter, as I told you to do?"

"Well, sir," said Holt, calm as ever, "It is like this. When I read about these unpleasant subjects, *I get such nasty dreams.*"

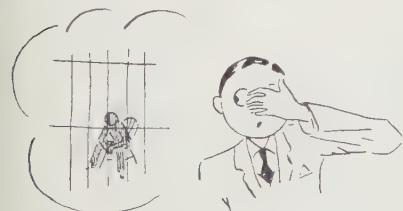
I DO NOT KNOW what the master said. I cannot imagine a reply worthy to be uttered in response to an impertinence so magnificent. I am almost of the opinion that the whole school ought to have had a day's holiday in order to celebrate it. It presents itself as a wonderful excuse for avoiding all the unpleasant subjects in the world; but I specially desire to recommend it to certain people. I cannot think of a better moral anesthetic. When they have to stand before the judgment of God and hear the terrible words, "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: . . . sick, and in prison, and ye visited me not," I suggest that they try the immortal dodge of Master Winkle Holt and say, "Lord, when we thought about such unpleasant subjects, we always had such nasty dreams." I do not suppose that this excuse will really avail. I doubt whether even young Holt eventually got away with it. But at least it must be said that it is more ingenious than most of the alleged reasons offered by comfortable sinners for their behavior in a world of injustice and suffering.

I was led to these reflections by an item of news which caught my eye as I perused THE LIVING CHURCH of February 1st. It was published without comment, possibly because it left the editorial staff speechless. It appears that the Methodist Laymen's Committee of Southern California have "sent out a plea advising 100,000 Methodists of Southern California to support the present economic order."

Far be it from me to suggest that the present economic order is not in need of support. It is very much in need of support and even of brandy. It looks as if it may soon be in need of a funeral. But I humbly and respectfully offer the opinion that the Methodists of Southern California are not the people who ought to be expected to support it. Nobody who has the dimmest notion of what the Gospel is all about, and the faintest sym-



Legislators Discuss Homework



"... Such Nasty Dreams!"

pathy with it, ought to be expected to support it. And if, in a few words, I attempt to say why, I hope I shall not be described as another impudent Englishman interfering with American affairs; because the present economic order is pretty well everyone's concern, and that is one reason why it has come to grief. Owing to the inner fallacy of its very nature, it cannot be at once universal and successful.

NO MAN CAN intelligently profess the Christian Faith and intelligently support the order of capitalist industrialism, for the simple reason that the essence of capitalism is a distortion of means into ends. And that is the only idolatry that matters. The object of capitalism is a sum of money. I am not saying that this is consciously the main motive of all capitalists. I do say that it is the logical pursuit of the capitalist system. If anyone wishes to debate the point, it must be in some other place and at some other time; and indeed, a number of economists, Christian and otherwise, have explained the point already. Under the capitalist rule, the very notion that the economic process is intended to subserve the purpose of life conceived as the vision of God has passed out of human thought. If you support the capitalist system, you must be either a secularist, and deny that the Faith has any relevance for the affairs of the world, or a pietist, and deny that large tracts of life have any relevance for the spiritual issue. And neither of these is a Christian position.

The actual result of either of the above assumptions is the sacrifice of manhood in the pursuit of an economic end become absolute. The severance of the economic process from the transcendent end must always be disastrous for human values. The main charge against capitalism is that it necessitates and depends upon such a severance. That is the charge against capitalism throughout its history; and it is even more expressly the charge against it in its decline, as we perceive the deliberate deprivation of mankind in an artificial poverty, for the sake of preserving an economic method which some happen to find advantageous to themselves. The enormous immolation of the human race in the midst of which Incarnate God lived and died, presupposes an anti-Christian valuation of man. It assumes that man is the born slave of Mammon. And this assumption is a characterizing feature of capitalism, which will assuredly cause its final collapse, because a thing so unnatural cannot survive in a world which God has created and redeemed.

Nevertheless, within the capitalist order there has been a massive material achievement, and for those who have been lucky amidst its perpetual and irrational hazards there have been huge rewards; for vast armies of respectable little people there has been enough, until lately, to give them confidence in the prospect of their respectability abiding with them in life and death. But for untold millions life under capitalism has been either inhuman drudgery or squalid and brutal privation, the spectacle of which ought to have inflamed every Christian heart with a passion of holy anger. The sheer, blatant inequality in the distribution of wealth under capitalist rule, ought to have moved all rich, comfortable, and even respectable Chris-

tians to a crusading protest. The Christian social movement has now a long and honorable history, but it has never received from the Church as a whole the allegiance and support that were its manifest due.

Why has this been so? Can it be that we Christians, when we think of such unpleasant subjects, have such nasty dreams? I should be the last person to make a wholesale accusation against Christians that they have been unwilling to look upon pain and misery. Undoubtedly the Church's work of mercy has been very great. She has a shining record of charity. Yet mercy can be administered without risk of social and economic change; the ambulance may be employed with the full approval of the militarists. And the dreams that frighten the rich and the respectable do not arise from the prospect of subscription lists; they arise from the prospect of a totally different human order. They arise because we are in the strange situation where justice would be a more blessed and Christian thing than mercy!

Now, the distinctive feature of the Christian attitude to human suffering is that it is religious, mystical, and theological, rather than sentimental. It is quite independent of the gratitude or ingratitude of the sufferers, because it requires a service to Christ. Our Lord declared that service done to needy men was primarily service done to Himself. The claims of the hungry and the naked were His claims. If therefore we have a system which perpetrates injustice, piles up riches for some out of the poverty of others, and in face of an abundant productivity keeps men poor and struggling, it must be the view of Christians that we have a system which has imprisoned Christ. And if we fear that to abolish that system will disturb our social prestige and even conceivably curtail our luxuries, the position is plain. Our Lord says, "I was in prison, and ye visited me not." And we reply, "Lord, when we thought about prisons, we always had such nasty dreams."

It is becoming clearer every year that the prison, the hunger and penury which oppress humanity, can no longer be said with any show of reason to result from a fundamental necessity in the human situation. Even J. M. Keynes, of Cambridge University, a darling of the orthodox economists, appears at length to have seen this glaring truth. In his recent book, *The General Theory of Employment, Interest and Money*, he reaches the conclusion that the artificial restriction of consumption is the main reason why we have to allow the artificial restriction of production. In other words, poverty is humbug! There is no need for it, beyond the needs of certain interested people. Mr. Keynes begins to see that there is a potential civilization of abundance at our doors. And a reviewer in the *London Observer* rightly comments that this raises the whole question of the purpose of society and the State, because it poses us with the issue of whether any State has the right to allow the imposition upon its citizens of an unnecessarily low material level of life. That is to say, we are faced also with the question of the meaning of life, and we need a dogma of man before we can attempt the solution of the economic problem. And this is

(Continued on page 562)



Illustrations
by
K. N. WIENT

The Life of a Chinese Clergyman

By the Ven. Chi-siun Hu

I WAS a country boy, living in a village not far from Wuchang. But for the grace of God, I should today have been only a toiling farmer in a rural district, and should not have become a Christian, still less a priest of the Church.

When I was five or six years old, my father moved into the city of Wuchang. One day he happened to pass the London Mission Church when they were preaching. He casually ventured in and heard the Gospel. This was a very important incident in his life, for eventually he was converted and baptized. In 1874, when I was nine years of age, my father led me to the London Mission Church at Hankow, where I was baptized by the Rev. Griffith John.

As for my elementary education, I shifted about among several schools. My parents being ardent admirers of Boone, I was eventually sent to that school where I studied for half a year. Brief though my stay there was, I became a member of the Sheng Kung Hui during that time, and from Boone was transferred to St. John's College in Shanghai where, upon my graduation from the Middle School, I entered their Divinity School.

In the fall of 1888 the Rev. Messrs. Graves and Partridge brought our class up to Wuchang and there started the Boone Divinity School, so that thenceforward any Boone students aspiring to the Holy Ministry need no more go to Shanghai for their training. This part of my work was under the second Bishop Boone. He lived part time in Shanghai, part in Wuchang. I can still recall our original class of four at the Divinity School. But of the four only two completed the course and graduated. These two, who have served our diocese ever since, are the Rev. S. C. Huang and myself.

In the spring of 1891, the year of our graduation, I was appointed to Ichang to do catechetical work. That summer I fell seriously ill. For a whole month I had such high fever and became so weak that I almost succumbed. But by the goodness of God I enjoyed the expert medical attention of the customs doctor and the extraordinarily kind and patient care of the Rev. Mr. Sowerby, priest-in-charge at Ichang. A new residence, put up for the use of the foreign staff members there, had just been completed. By the kindness of the Rev. Mr. Sowerby, I was given the use of that house for my convalescence. It was next to the church of the Roman Catholic mission.

Everything had been going on smoothly when suddenly, on July 29th, as though a thunderbolt had fallen from the sky, we found ourselves in the midst of, and the object of, an awful uprising of Szechuen brigands who started wholesale incendiarism of all foreign properties; and they began with the Roman Catholic church next our compound! This outrage was based upon the fabricated accusation that the Roman Catholics had been kidnapping many little children.

I was still very weak, laid up in bed on the second floor of the new house. Hearing the tumultuous cries of "Kill! Kill!" and seeing thick smoke pouring into my room from windows and doors, I knew something very serious was hap-

ARCHDEACON HU'S DEATH on April 19th is reported in this week's necrology column. By a fortunate chance his own modest account of a heroic and self-sacrificing life is available; some extracts from it are published here.

pening. Desperately I got out of bed and started for the veranda, where I was horrified to discover that our house was already in flames. Looking a little further, I was awe-stricken to see Mr. Sowerby being assailed by a mob.

He was defending himself as best

he could while trying to effect an escape. Seizing an opportunity, he dashed for the fence, scaled it and made away for his life. I sensed that it was too dangerous to tarry longer, so fled after him. I found him at the British Consulate, and he urged me to leave immediately and go on board a steamer sailing for Hankow. He shared with me the hundred cash which he had acquired at the Consulate, for my sampan fare. Now the Consulate was located near the Bund in a small and somewhat out-of-the-way alley. Just as I had hired a boat, two foreign strangers also appeared on the scene. So we were three co-refugees bound for the steamer *Tehshin* which was anchored mid-stream in front of the customs house.

But just as we were embarking the mob happened to come around the corner to sack the customs house. We were at once spotted by them, especially the two foreigners. Instantly they headed toward us with a ferocious cry, ordering our boatman to stop and turn back, otherwise they would burn his craft and all concerned. For the sake of his own as well as our safety, our man desperately tried to get clear out of reach of the mob. But right then he broke his oars! The boat went out of control and started to drift in the swift and dangerous current. Fortunately the two foreign friends did not lose their wits; they picked up a board each and rowed with all their might against the stream. The mob, not willing to give up, showered upon us stones and gravel like a terrific hailstorm.

Fortunately the captain of the *Tehshin*, which was anchored upstream, saw our desperate state and came to our rescue by despatching their lifeboat with five men. But for the captain's timely relief, our boat would quite certainly have been sunk, even if we could have escaped capture by the mob.

THE STEAMER took me safely to Hankow; but that I who had not yet recovered from a serious illness should have survived the shock and exposure, is nothing short of a miracle. Can I help but feel profoundly thankful to our Almighty Father?

After the uprising had entirely subsided, I returned to my duties in Ichang. In 1892, by order of Bishop Graves, I was transferred to St. Thomas' Church at Fukai, Wuchang, where, I am thankful to say, my evangelistic work proceeded very smoothly. In 1893 the Rev. S. C. Huang and I were ordained to the diaconate in the Church of the Holy Nativity, Boone compound, on All Saints' Day. This was Bishop Graves' first ordination since his consecration as Bishop. The following year I was appointed to Boone School as dean of students, which office I held for eight years.

The year 1900 brought the Boxer uprising, which was rampant in North China. Before the trouble had actually begun to spread to the Yangtze Valley, Bishop Graves had a presentiment that it was imminent, for in spite of comforting assurances on the part of the government, the atmosphere was

very tense, and only the slightest spark would be sufficient to bring on an explosion. So very wisely he ordered the evacuation of all the staff members, Chinese and foreigners alike, to Shanghai, in order to forestall disaster and persecution. He had all properties sealed and entrusted to the care of the local authorities. Messrs. Huntington, Roots, and Littell were allowed to remain in the Hankow dwelling. All others were evacuated and Mr. Littell presently fell ill and was obliged to leave.

It is interesting to note that this act of Bishop Graves in closing work and removing workers seems to have challenged Viceroy Chang Chi-tung to take all possible precautions against anti-foreign demonstrations within his territory. At all events the Yangtze Valley was saved from the calamity which swept the North. We lost not one thing of our possessions left behind, though there were many threats. During our stay in Shanghai, each refugee was given some work to do; I had the honor of tutoring in the Chinese language Mrs. Roots (then Miss McCook), who had recently arrived in China.

In 1901 I was advanced to the priesthood on St. Mark's Day, in St. Paul's Church, Hankow, by Bishop Graves. In 1903 I was transferred to St. Saviour's Church, Wuchang, and there I organized what we called the Salvation Army, with the help of Boone students and others. On Sunday afternoons we marched the streets of Wuchang in military formation and attire, led by a band, and preached to the people at crossroads and on thoroughfares. Such evangelism was a novelty in Wuchang, so we always attracted good audiences.

In 1906 I was sent to Japan to do missionary work among Chinese students there, and at the same time was enrolled at the Kobun Normal College in Tokyo for a year and a half, graduating with a diploma. Upon my return in 1908, I was appointed to St. Mark's, Wuchang, until 1911 when I was transferred to teach in All Saints' Catechetical School, Hankow.

On October 10, 1911, the Republican Revolution broke out in Wuchang. Wuhan was soon turned into a battle-field, Hankow was hemmed in on all sides by the Northern expeditionary armies, and the situation became very critical. All Wuhan staff members and their families came to the catechetical school for refuge—not less than 100 persons, the students having been sent home to make room for them.

With so many people suddenly thrown upon my hands to be fed, the matter of provisions presented quite a problem, particularly since the city of Hankow had been largely razed by shell fire and a sort of guerrilla warfare was going on up-town and around the Concession area. In order to get some cooking oil and salt, of which we had run short, I ventured into the native city. Just as I entered a store, a shell landed on it and exploded, almost taking me with it.

In 1913 I was appointed dean of the Catechetical School. In 1914 I received appointment as archdeacon. Since this was the first time a Chinese had been appointed archdeacon in this diocese, I accepted with some trepidation. In 1915 I became rector of St. Peter's Church, Hankow, concurrently with my office of archdeacon, until 1923, when I resigned the rectorship.

As archdeacon it was my duty to pay periodic visits to the various parishes and outstations of the diocese. Once during a trip to Tsaitien my left hand was crashed into by a boat when it collided with a steam launch. The wound became infected and it was necessary to amputate the wounded fingers. Thus I have today one whole and two half-fingers less than the usual number. For several days I lingered between life

and death, but after forty days pulled through. In 1926, when I was on my way back from Shihnan, the boat in which I was traveling, passing a point on the dike which had broken the previous night, was almost capsized in the whirlpool at the breach. And again I had a very narrow escape.

In my early youth I was always considered a weakling, and quite literally was fed on medicines and drugs. Was I not nicknamed "Medicine Pot" when I was at school? When I was a boy I was so thin and weak that nobody, even at a most generous calculation, dreamed that I would live beyond thirty.

In the early years I was privileged to associate with Bishops Graves and Partridge, who gave me such great and patient care that they were more like fathers than teachers. It was mainly by them that I was nursed back to health. In these later years God has blessed me with the kind guidance and inspiring leadership of Bishops Roots and Gilman, while at the same time granting hearty and ever-ready coöperation from my fellow workers. If in the course of the years I have not too sadly failed my responsibilities, which are so much greater than my capacity, it is to all these that I am indebted.

So when I recollect all these things, you must allow me to take this opportunity to profess my most profound thankfulness to the Heavenly Father, and to bear witness in public to His surpassing loving kindness to me and mine. I would also ask your pardon if, in this profession of thankfulness to God, I may have appeared to be pronouncing my own eulogy; this was not my intention.

Bishop McKim

By the Rt. Rev. Charles S. Reifsnider, D.D.
Bishop of North Tokyo

THE FAR-SEEING missionary of many years, the wise leader in many crises, our beloved father in God, has gone to his rest, his first Palm Sunday in the new life. In times of stress his clarion call to faith was an inspiration and a means to achievement to his associates. His was a strong yet tender character vitalized and motivated by a definite personal religion. Many are the lives in Japan that owe what they are to his ever ready sympathy, his constant encouragement, his wise counsel, and to the inspiration of his faith and life. We are deeply thankful for his life and work among us. In St. Luke's, in St. Margaret's, in St. Paul's, in the lives of over three hundred clergy, in the new ideals and militant faith of forty thousand lay readers his spirit shall be increasingly manifest, his faith justified, and his cause made to triumph.

The Dream and the Business

(Continued from page 560)

what the economics of capitalism has always, in action, denied.

Now, the Christian dogma of man is inextricably interwoven with the Christian dogma of Christ. The imprisonment of mankind in a false and stultifying economic system, the subservience of human to merely financial ends, is an unChristian judgment upon what a man is. And therefore it is a blasphemous judgment upon Christ who took our nature and died for our sake. It is precisely such judgments that the dear Methodists of Southern California are now called to support. If they rally to the defense of the present order, it will be because they are afraid of nasty dreams; but we now see that the dreams are merely nightmares due to an erroneous mental and spiritual diet. Christians should remember that they are children of the light, and that they profess a Gospel which is the opening of the prison to them that are bound.

Whither Wisconsin?

A Review by the Rev. Alden Drew Kelley

Chaplain, St. Francis' House, University of Wisconsin

THE AUTHOR'S contention in the sequel to his book of five years ago, *La Follette Socialism*, is that the La Follette political group which dominates the Progressive party in Wisconsin is actively working to bring about the application of a Communist order in the state. He argues that the attack of "La Folletteism" is "divided into three distinct and simultaneous assaults. One is directed at the economic system and the philosophy of individual worth and individual effort. One is directed at marriage and the home. . . . The third assault is directed at faith in God."

It is Mr. Chapple's thesis that the above attack is being carried on principally at the University of Wisconsin through the machinations of La Follette followers, particularly in the persons of the president of the university—"La Follette No. 1 man"; a professor of philosophy—"preaching atheism and godlessness"; a professor of psychology—"with his Freudian analysis of religion and sex"; a professor of economics—"Russian born" and an "objective Marxist"; another professor of economics who is a specialist in taxation—"contact man between campus and capitol"; and the former head of the Experimental College—"who is openly guiding the revolution." To support his argument the author offers an attractive, ingenious, and startling compilation of what he calls "facts, evidence, and photographs."

At this point the reviewer, if he were discreet, would refuse further comment on the book in question because any statement which would seem to admit even a partial truth in the book would be interpreted by Mr. Chapple's political opponents as endorsing his point of view. On the other hand, any expression of disagreement with Mr. Chapple's argument, in whole or in part, would very likely be understood by the opponents of "La Folletteism" as a defense of "the atheistic and godless Communists" at the university. Such is certain to happen because the book is primarily a campaign document.

It would hardly be worth while devoting the space of these columns to Mr. Chapple's book if it were merely political propaganda. Unfortunately there are raised by the author two very vital questions. One concerns the facts as to the state of religion and morality at the university and the other concerns the more general, and as important, problem of academic freedom.

The reviewer is aware that a great deal which is essentially vicious and anti-social is masked under the guise of "academic freedom." However, that is true also of ideals and words like "liberty" and "love." The fact that there are individuals at every educational institution who forget that this very freedom places on them an additional responsibility for the proper discharge of the trust invested in them by parents, trustees, and the general public does not mean that we should abandon the ideal of freedom of expression for the educator. We cannot have liberty of expression in the classroom, literature, drama, or the pulpit without running the risk that unworthy individuals will abuse their privilege. The attempt to guard against betrayal of trust by destroying the freedom itself through censorship or legislative action, *e.g.*, the teach-

LA FOLLETTE ROAD TO COMMUNISM. By John B. Chapple. March, 1936. Eighty-eight photographs, 162 pages of text, index. Published by the Author, Ashland, Wis. Price \$2.00.

ers' loyalty oath, is self-defeating and sub-Christian. The Church has a real task, inherent in her vocation, to resist the steadily increasing encroachment on

freedom of expression even though the point of view expressed is the antithesis of and in opposition to her own.

Parents of young people at the University of Wisconsin, as well as those at many other institutions, are worried about the religious and moral atmosphere to be found on the college campus today. For that they cannot be blamed because for several years now there has been a continuous criticism of the situation from a wide variety of sources. Mr. Chapple's book is typical of a great number of the attacks made in recent times. However, we can fairly ask: Is the particular book under consideration an accurate and trustworthy presentation or is it, as are so many of similar purpose, a mixture of half-truths, gossip, statements isolated from context, etc., shrewdly blended to produce a maximum effect of horror?

THE FIRST section of the book—88 pages—is devoted exclusively to photographs with sensational captions which purport to be explanations of the subjects represented. As a whole they would seem to be admirably suitable material for inclusion in *The Zero Hour* written by Sinclair Lewis' hero, Buzz Windrip. The text of the book—162 pages—follows the general procedure of most *exposés* of the Red menace by tracing the "Red net-work" which seems to embrace people who are only remotely connected by virtue of their membership in some common organization such as the American Civil Liberties Union. The *reductio ad absurdum* in this approach is shown in full clarity when Glenn Frank, the president of the University of Wisconsin, is presented by the author as a Communist in sympathy, while at the time of the publication of this book, Mr. Frank was receiving the support of certain conservative Republican newspapers as a "dark-horse" candidate for the Presidential nomination at the coming convention, or possibly as "key-noter" for the occasion.

As typical of the general accuracy of Mr. Chapple's method of representing his case there should be noted the following examples drawn only from the pictorial section of the book.

(1) Plate 31 quotes from Prof. Alexander Meiklejohn's book, *What Does America Mean?* to the effect that, "America, too, like other nations will have her day and cease to be." This phrase is taken out of its context and offered by implication as the thesis of Prof. Meiklejohn's book. Actually the general point of the book is found in the following two statements: "America has an ideal. It is liberty. That is, I am sure, our deepest commitment." And: "America means whatever meaning our spirit brings into being. Our country is not a possession which we may take and keep. It is an obligation, a commitment. Its chief enterprise is the making of man and woman free."

(2) On Plate 39 the poor football record of the University of Wisconsin during the past year is blamed on the president by the caption, which reads: "Football at university shot to pieces by La Follette influence as reflected in Glenn Frank's unbalanced administration." There is also shown an excerpt

from a Milwaukee newspaper which urges giving scholarships to good football players instead of "to sappy Liberals from New York." The question is left unanswered as to the connection between a losing football team and the religious and moral situation on the campus.

(3) Plate 56 shows an issue of THE LIVING CHURCH for November 17, 1928 (over seven years ago) with the title: "Is it any wonder that there are protests such as this against La Follette Leader's view on morals?" An insert gives a picture of a letter which appeared in the Correspondence columns protesting against a book by Bertrand Russell which was recommended by President Frank. The implication (not stated of course) is that the protest represents the point of view of THE LIVING CHURCH itself, and that the morals of Mr. Russell and Mr. Frank are identical.

(4) Plate 57 pictures a May, 1935 issue of the *Daily Cardinal*, student newspaper at the university, and superimposed on the photograph are nine enlargements of quotations referring to sex and student morals. The impression is given that these statements come from the issue of the *Cardinal* indicated and that the student paper discusses illicit sex relations so habitually and freely that all nine quotations are to be found in that one issue. Actually these quotations do not come from any one issue of the paper shown. Two are from the *Wisconsin State Journal*, a local city paper, and the other seven are from the Correspondence columns of three separate issues of the *Cardinal* in 1930.

(5) Plate 58 is a photograph of Prof. Harold Groves who is regularly referred to, as here, by the author as "La Follette contact man." The caption reads: "Harold M. Groves, on the Law School Faculty on the Campus and in the State Senate in the Capitol." Mr. Groves is not a member of the law school faculty but is an associate professor in economics in the college of letters and science. He was duly elected to office by the voters of his district and not appointed by either the Governor of Wisconsin or the president of the university.

(6) Plate 37 is entitled "La Follette Professor's Book Used to Teach Marxism to the Russians!" The picture shows a copy of Prof. Selig Perlman's book, *A Theory of the Labor Movement*, flanked on one side by a book by Lenin and on the other by the Communist Manifesto. Mr. Chapple asserts that the book was "translated by the Soviet government and used as a text book in teaching Marxism in Russia." The author is quite mistaken. The book which was translated and used in Russia was Mr. Perlman's *History of Trade Unionism in the United States*. The Russian version, however, omitted the last four chapters which contained Prof. Perlman's conclusions. Although Mr. Earl Browder, the general secretary of the Communist Party of the United States, wrote a preface to this book he severely criticized it. Also, the book, *A Theory of the Labor Movement*, is mainly a criticism of the Marxian theory of the labor movement and has been objected to by several Communist writers. Mr. Chapple ought to know this because he was a student in one of Prof. Perlman's classes at the summer session of the university in 1935, which he attended, it is reported, for the purpose of obtaining material for his new book.

(7) As an example of what may happen to THE LIVING CHURCH if it publishes this review we may look at Plate 72 where is shown a copy of Louis Adamic's book, *Dynamite*, together with an excerpt from a review of the book as published in the *Progressive* (La Follette newspaper). The implication is that the La Follette group advocates the use of dynamite in class struggles.

And so one could go on, because the above are but examples characteristic of the author's method. A criticism of this technique of falsification by omission and misstatement is not a denial of the particular incidents which Mr. Chapple includes in his work nor is it any defense of the administrative officers under whose régime the incidents have occurred. Rather, it is a rejection of the particular interpretation by the author that these occasional sordid events, which have marred the record of one of the great universities of the country, are the result of a systematic exploitation of the university by a "political gang."

The real attack on Christian faith and morality at the University of Wisconsin or any other college is not found in the special instances cited by Mr. Chapple. There is no immediate peril to the youth of the country as a result of contact with propagandizing professors and a vociferous anti-social student minority. The real danger is to be found in the lack of any external manifestation on the part of both faculty people and students that they do really believe in God any more. Of course the majority of students have not repudiated the faith of their fathers (over 80 per cent of the student body at the University of Wisconsin give some definite religious "preference"). But witnesses on the campuses of the country to the great verities of the Christian faith are in most instances silent; in fact they are as secretive in their religion as Nicodemus.

"This Is Jerusalem Calling"

THE FIRST WORDS heard from the Palestine broadcasting station, which was opened March 29th by the High Commissioner, were, "This is Jerusalem calling," spoken in three languages, English, Hebrew, and Arabic. It was a significant event. As great a seeming miracle as that which once appeared in the skies of that city has been wrought again. On a day which is reckoned as A. D. 33 there were gathered in Jerusalem "devout men of every nation under heaven." And when it was noised abroad that in a certain house men were assembled who being Galileans yet spoke "with other tongues," the multitude was confounded "because that every man heard them speaking in his own language": Parthians and Medes and Elamites, and dwellers in Mesopotamia and Judæa and Cappadocia in Pontus and Asia, Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene and sojourners from Rome, Jews and proselytes and Arabians—almost the then known world.

And now is the miracle of Pentecost repeated, in voices that are heard around the earth, speaking in languages one or another of which a great part of the population of the world can hear and understand. Jerusalem, whose very name means "the City of Peace," is calling to the nations of this wider earth as she spoke by prophet and psalmist, by seer and teacher, centuries ago. If this "calling" could but bring the nations to heed the teachings that had their divinest expression in the little land in the midst of which this city stands, they might well, for the good of all, maintain this station that will help in its Pentecostal service to heal the hurt of Babel. The editor of *The Pageant of Greece*, R. W. Livingstone, tracing our spiritual and intellectual life to Judæa and Greece, ascribes to Judæa not only the specific gift of Christianity but "a strong sense and hold of the unseen world"—the stubborn persistence which in the Bible is called Faith. It is that to which Jerusalem is again calling the nations.

—The New York Times.

American Cathedrals

Maryland, Atlanta, and South Florida

By Clinton Rogers Woodruff

CATHEDRALS are not nearly so numerous in the South as in the North and West and yet several, as we shall see, are entitled to consideration.

Baltimore's Cathedral is known as the Cathedral of the Incarnation. It was organized from two former parishes. One parish in the western part of Baltimore had joined another not far away, having been driven away by the change in population. A few years later the combined parishes were driven away by a fresh migration and bought land across the street from the present Cathedral, in 1909. The rector, the Rev. Thomas Atkinson, conceived the idea of converting the combined parishes into a Cathedral for the diocese. This plan met the approval of the late Bishop Paret and other clergy and laity of the city, and a board of trustees was organized. A crypt was built in 1911, altered in 1922, and the superstructure of this first unit was first used on Christmas Eve, 1932. The present building was originally designed to be the synod hall. The idea of such a convention hall was later given up and a church planned instead. The relationship between the present building and the future Cathedral will be left to the future to determine.

The final authority in the matter of services is vested in the bishop. The fabric and Cathedral affairs are in the hands of the trustees of the Cathedral foundation, who are elected by the diocesan convention. The title is vested in the convention.

ST. PHILIP'S, the mother parish of Atlanta, held its first services in 1846 at the home of Samuel G. Jones. In 1847 a parishioner gave some land on Washington street and then another piece was purchased, on which the first church was built. The building was a small frame structure. Bishop Stephen Elliott consecrated it. Later this was enlarged. During the war between the states it was used as a hospital for Confederate wounded. When the Federals took Atlanta, they used the church as a stable for their horses, then a commissary depot and bowling alley. After General Lee's surrender, Lieut.-Gen. George Gordon Meade of Philadelphia was placed in command of Georgia by the Federal government. He was a devout Churchman and his kindly services and interest did much to alleviate the sufferings of the people. He raised \$5,000 from his friends in the North, which was presented to the vestry of

St. Philip's to renovate the church. Bishop Elliott reconsecrated the building in 1866, using the old Irish Service which had been used so often after the terrible devastating wars of Ireland.

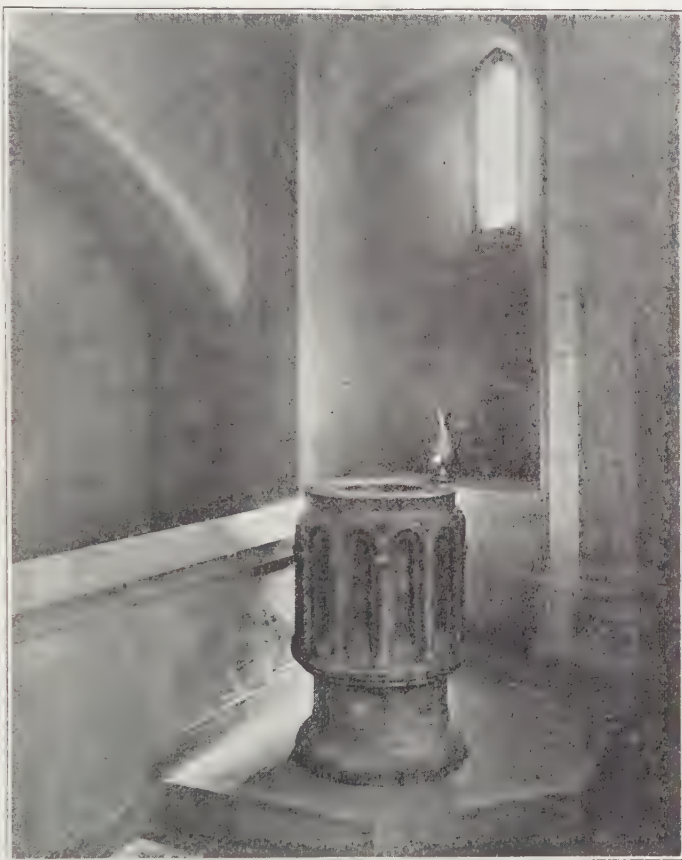
A period of growth and prosperity followed. In 1872 a corner-stone was laid on Hunter street (where the old chapter house had previously stood) for a new church building. The design was changed and a new corner-stone laid in 1880, where the old St. Philip's now stands.

On May 13, 1893, the vestry of St. Philip's deeded all its property and buildings to Bishop Charles Kenlock Nelson,

Bishop of Georgia, and the parish became the Cathedral of St. Philip of the diocese of Georgia. When the state was divided in 1907 into the dioceses of Atlanta and of Georgia, Bishop Nelson retained St. Philip's as his Cathedral of the diocese of Atlanta. The Cathedral board of trustees was incorporated in 1916 and invested with the title to all the Cathedral property, which it governs. However, the city was moving toward the north as the location of old St. Philip's was becoming more inaccessible. The mother parish was being neglected.

In May, 1933, the chapter of the Cathedral and the board of trustees voted unanimously to sell the chapter house on Hunter street, and move the work of the Cathedral to the corner of Andrews drive and Peachtree road, thus making a reality of the vision of Bishop Mikell and Dean Raimundo de Ovies. The ground was broken on Sunday, June 18, 1933. The

dedication services were held in the new building Sunday, September 10, 1933. The memorials, shrubs, the spirit of loyalty and devotion have been moved from the old St. Philip's to the new. Moreover, new memorials have been given: the chimes in the organ, the public address system to send them over the air to call all to worship; the illuminated cross on the ridge-pole of the Cathedral roof, the electric spot-light to illuminate the beautiful windows over the altar, which the Bishop and Mrs. Mikell had moved and installed; the smaller memorial window on the gospel side of the altar; the copy of Murillo's Madonna and Child; the sanctuary lamp; the "Steps of Friendship" given by present members as a memorial to the faith and labors of all past parishioners; the driveway about the Pro-Cathedral; the retaining wall; the landscaped design for the planting of shrubs; the illuminated and engrossed consecra-



THE BAPTISTRY, BALTIMORE CATHEDRAL



ST. LUKE'S CATHEDRAL, ORLANDO, FLA.

Photo by Robinson, Orlando.

tion service. From the beginning the Church school was such a success that space became inadequate and so the present school building was erected in November, 1933. Deeds are wrought daily to produce the miracle of loveliness upon this Holy Hill and make a beginning of the great Cathedral, which will some day be a living witness pointing toward Heaven.

Moreover, during the past few years the Cathedral has been making definite educational contributions to the community and diocese, and the staff is very active in delivering lectures of an educational nature and in service to the institutions of the community. Indeed the Cathedral is rapidly acquiring recognition as the suitable place for patriotic services, celebrations, and community projects. Thus, the Army, Navy, Reserve Corps, American Legion, and similar organizations join in an annual Armistice Day service, and the Legion community Christmas tree is an annual affair on the Cathedral grounds. It is safe to say, in the words of Dean de Ovies, that with the new and beautiful location the Cathedral idea has thoroughly captivated the imagination of Atlanta, and there is a growing interest throughout the diocese in the future of the Cathedral.

ON January 9, 1882, the large lot where the St. Luke's Cathedral, Orlando, Fla., and other buildings now stand was purchased for \$300. Within that year a small church was erected, which still forms part of the present parish house, which was enlarged in 1884. During an interval of temporary supply following the resignation of the Rev. J. J. Andrew (December 1, 1901) active

steps were taken by Bishop Gray and the vestry toward making St. Luke's a Cathedral parish, and toward enlarging the church to double its seating capacity. The Rev. Lucien A. Spencer, then in charge of the church at Bradenton, was called to become the first dean, serving zealously from March 1, 1902, until his resignation in March, 1913. Plans which he drew for the enlargement of the church were accepted; the work begun on April 1, 1902, and completed the latter part of May, under Dean Spencer's personal supervision. While this work was in progress, regular services were held in the Congregational Church which then stood unused at the north end of Main street. Formal change to a Cathedral parish was completed on March 31, 1902.

The Cathedral School for Girls, founded by Bishop Gray and first known as Pell-Clark Hall, was opened in October, 1900. Though not belonging to the parish, this excellent institution was for some years connected with the Cathedral chapter, and has always been closely associated with the parish, ever holding, and richly deserving, the close interest of many of

the parishioners of St. Luke's.

Dean Spencer's long charge was marked by an extensive building program, in which he greatly aided as architect and builder. Enlargement of the church was followed by the erection of the chapter house in 1905. During that year, two buildings at the Church Home and Hospital, and Bishop Gray Hall at the Cathedral school were erected under Dean Spencer's care. Harriet Randolph Parkhill Hall at the Cathedral school and the first home for nurses at the Church Home and Hospital



ST. PHILIP'S CATHEDRAL, ATLANTA, GA.



INTERIOR OF THE SOUTH FLORIDA CATHEDRAL
Photo by Robinson.

were added in 1906; three more hospital buildings and Bluett Hall at the school in 1910, and the present deanery was completed early in 1913. Dean Spencer resigned in March, 1913, and temporary supplies followed, including the Rev. Campbell Gray, son of the Bishop and now Bishop of Northern Indiana, who resigned three years later.

The beautiful carved oak altar was given in October, 1908, by St. Clement's Church, Philadelphia, and the small altar previously used was placed in the chapel of the Church Home and Hospital. In November, 1928, this small altar was placed in the side chapel in the Cathedral.

IN OCTOBER, 1922, the old Cathedral was moved to the south side of the grounds to leave space for the new building; the hopes and plans of many years being realized during Dean Long's charge in the erection of the present beautiful building. The architects were Messrs. Frohman, Robb and Little, of Boston, who are the architects of the Washington Cathedral. Construction work began the latter part of February, 1925, and the corner-stone was laid by Bishop Cameron Mann on April 13, 1925, with Dean Long, Archdeacon Glass, and the Rev. A. E. Johnson taking part in that impressive service. The Cathedral was first used on Easter Even, April 3, 1926, when it was dedicated by Bishop Mann, who also administered confirmation to a large class. From this account it will be seen that here again the Cathedral idea embodies an expanding community service.



WEST FRONT OF THE ATLANTA CATHEDRAL

Churchwomen Today

Ada Loaring-Clark
Editor

Why Deficits?

CHURCHWOMEN everywhere have been much perturbed at the deficit which threatened to close much missionary work and I have had many letters on the subject. It is joyous news that the deficit has been more than met and this year's emergency budget is more than balanced. But what of next year? Can we face the possibility of closing important work each year?

Mrs. A. H. Sterne of the diocese of Atlanta faces this question and sends some practical thoughts which, if put into practice, might be one of the ways to eliminate deficits. She feels very strongly that the situation exists, not primarily because of lack of money but rather because there are so few of our people, comparatively speaking, who have been made to feel their individual responsibility to the whole work of our Church. Mrs. Sterne says in part:

"I have watched with keen interest the subscriptions that have been sent in from parishes that I know. In almost every instance these subscriptions came from those, mostly women, who were well informed and knew what it was all about. There are, of course, informed laymen, but their number is comparatively small and the fault does not lie entirely with them.

"Why not suggest to the clergy that they take three or four minutes each Sunday just before the sermon to point out some outstanding work done in the field—some dire need of one of our missionaries, some heroic sacrifice made by another, or some real human interest story that would stir the imagination of our people and make them want to share in such glorious work? It would be more effective still if an outstanding member of the vestry could be persuaded to make this appeal. Such a method, it seems to me, would gradually mean that our people would be well informed and I believe inspired to want to assume their obligation, feeling it a real privilege to share in the spreading of God's Kingdom.

"In the city in which I live, the Red Cross has just raised more than its quota for the flood sufferers. Why? Because the hearts of men and women were deeply touched by the stories showing the great need for assistance. No pressure was brought to bear on any individual—only the opportunity was given by spreading the information and with wonderful results. It is my honest belief that had a large amount of money been solicited without first arousing the sympathy and stirring the hearts of the people, the amount necessary for this great work would probably not have been raised. Our own Church people, as you know, frequently take the leadership in working and contributing toward such an undertaking as that cited."

Active Workers

ON MAY 19th Church Army will commission a class of young men and women as Evangelists and Mission Sisters. Of the latter, Elsie Isaacs will be appointed to work in the mission field of South Dakota; Violet Christensen to the House of Happiness of Scottsboro, Alabama; Ada Clarke to Cumberland Farms, a government rehabilitation project in Alabama. Mission Sister Frances Jolly is joining the staff of Bishop Leopold Kroll in Liberia. Thus, the first representative of Church Army in U. S. A. to enter the foreign mission field is a woman.

In the World's News

THE LEAGUE OF NATIONS adjourned last week without taking new steps with regard to the Italian-Ethiopian war. It reaffirmed its decision that Italy was the aggressor, and voted to continue the present economic penalties against Italy without increasing them at present. The French were unable to act with freedom because of the elections, early returns of which showed a slight swing further to the Left. It is thought that, if enough of France's myriad political parties hang together in the formation and preservation of a cabinet (there have been ten since 1932), a firmer coöperation with the British may be manifested.

British Foreign Secretary Anthony Eden warned the League that if it failed in the present crisis, England would be forced to a serious reconsideration of its foreign policy. The League meets again on May 11th, and if Ethiopia still resists at that time, it is expected that pressure for oil sanctions will be intensified by the British. Meanwhile, out of a tangle of conflicting reports it appeared that the Northern Italian army in Ethiopia was slowly moving ahead toward Addis Ababa without serious resistance, although the Southern army was encountering considerable opposition from the last remaining Ethiopian army in the field.

It began to seem possible that the generalities and grandiloquent proposals of the French and the Germans with regard to the Rhineland crisis would give way to factual discussion as last week Foreign Secretary Eden prepared to send a series of questions to Germany, asking among other things just what Herr Hitler's intentions are with regard to regaining the German foreign colonies, and with regard to the spread of Pan-Germanism in Europe, particularly in Austria, Danzig, and Memel. Italy has up to the present time been the chief guarantor of Austria's independence, and the concentration of Italian men and money in Ethiopia lends credibility to the report in the French newspaper *Liberté* that German concentrations of military and semi-military groups near the Austrian border have attained dangerous proportions. The present Austrian régime, under strong Roman Catholic and pro-Italian influence, has little sympathy with Naziism, but Germany has been exerting on Austria economic pressure which is in many circles believed to have already had considerable effect. It was also reported in France that Germany had already begun building forts in the Rhineland. The object of these forts would not so much be to facilitate aggression against France as to prevent France's coming to the aid of her allies in Central and Eastern Europe. It has at least become fairly clear that Germany will give no promise not to build forts in the Rhineland, and if building has not actually begun already it may be confidently expected in the near future.

Will Italy turn to France or Germany when the conflict arrives at the stage of open hostilities? No certainty can be expressed on this question, but the probability is that Germany will be its choice, since France is still depending on British support, and it is almost inconceivable that the differences between England and Italy can be amicably composed.

DISTURBANCES IN PALESTINE

SERIOUS RIOTS broke out last week between Jews and Arabs in Palestine, as Arabs protested against the "invasion" of refugees from Germany, and of Zionists from all the world. Plans for an Arab general strike in protest against the immigration of Jews were strongly opposed by the British high commissioner. Palestinian Arabs resent the British govern-

TRENDS DURING DEPRESSION



(Courtesy of the National Committee for Religion and Welfare Recovery)

ment's favoring the cause of the Jews, whom they with some justice regard as interlopers. Undoubtedly they feel much the same as Californians would feel if the barriers were let down on Oriental immigration. British support of the Jewish colonization indubitably is based in part upon the simple fact that Jews make more stable and progressive citizens than Arabs, and the British government feels it of considerable importance to have this strategic country on the highway to India in orderly and pro-British hands.

PALESTINE is in no sense of the word an over-populated country, and after several false starts the Jewish colonies are providing examples of excellent government. Jewish refugees certainly have to be located somewhere, and the Arabian policy of Palestine for the Arabs really seems to be dictated by nationalistic fanaticism rather than by any economic or political necessity.

The campaign to raise funds for the emigration of Jews from Germany is being carried on vigorously in this country, and abroad, but it is not as yet possible to tell how successful it will be. Perhaps a world Jewish congress, advocated by many important Jewish organizations in 26 countries, to be held in Geneva in August of this year, will present the concrete results of the campaign. The American Jewish Congress, in announcing its support of plans for the world congress, points out the retrenchment from rights guaranteed to minorities at the end of the World War and urges the formation of an executive body for the defense of those rights.

MUNITIONS REPORT PUBLISHED

AFTER MUCH popular interest, the report of the Senate Munitions Committee was published on April 20th. In its 300 pages and 150,000 words, the report finds bribery and corruption in the munitions trade, war scares fomented, arms firms resisting peace and stimulating rivalry, that the U. S. War, Navy, and Commerce departments have aided American munitions vendors abroad, and that American war patents are sold abroad to be used against American soldiers. The seven Committee members agree in the findings but disagree as to control. Senators Nye, Clark, Pope, and Bone favor nationalization of the munitions industry. Senators George, Vandenberg, and Barbour recommend "rigid and conclusive munitions control" but not nationalization "except in a few isolated instances."

"ADEQUATE NATIONAL DEFENSE"

AN EXPLANATION of the well known political term "an adequate national defense" was supposed to be given in a message from President Roosevelt to the Daughters of the American Revolution. Like all statements on the subject made by both political parties, the President's explanation was regrettably vague. He did not explain, for example, why our army is trained and equipped largely as an overseas expeditionary force; but he did emphasize the administration's attempt to further the "good neighbor" policy. The latest example of this policy is a bill for Puerto Rican independence, presented to the Senate last week by Senator Tydings, chairman of the committee of territories and insular affairs, with the full support of the President. The bill, like that granting independence to the Philippines, provides for four years of commonwealth status followed by complete independence, with the exception, of course, of American retention of a naval base on the island.

Senator Luis Muñoz Marin, a leader in the Puerto Rico Liberal party, asserted that the bill was unsatisfactory, particularly with regard to economic provisions, which he said followed too closely the Philippine Independence Bill without considering the differences between the two countries. "Under the bill introduced," said Mr. Muñoz Marin, as quoted in the *New York Times*, "independence plays the rôle of the victim of a holdup."

METHODISTS AND SOCIAL ACTION

AS THE general conference of the Methodist Episcopal Church, which is being held this week, drew near, the struggle between liberal and conservative members on the subject of social action approached a head. However, the liberal group, led largely by the clergy and secretaries, seems to be gaining support, for, after charges of "Communism" and Russianism had been hurled by New York Methodist laymen in regard to the report of the social service commission of the New York Methodist conference, it was eventually adopted with changes which retained a number of liberal measures. The laymen agreed that it is definitely the business of the Church to bring the critical judgment of Christianity to bear upon the profit system, recommended participation in coöperative consumer non-profit enterprises such as Dr. Kagawa has undertaken, agreed that war is a crime against God and man, and opposed compulsory military training in high schools and colleges, urging the abolition of any military units connected with Methodist schools. Not long after, announcement was made of the formation of the Methodist Laymen's Religious Movement, a group which asserts that the present liberal leadership of the Church is true to the spirit of the Gospel, and emphasizes the need of social, as well as personal righteousness. "'Am I my brother's keeper?' is a question which men have no right to

dodge, either individually or as a group," a statement of principles adopted by the Movement declared.

NOTES FROM HERE AND THERE

AN AMNESTY has been issued by Hans Kerrl, German Reichsminister for Church affairs, to both Roman Catholic and Protestant clergy arrested for anti-Nazi activities. The fact that in the recent elections more unfavorable votes were cast in areas where clergy were under indictment than in those where they had been unmolested led to the belief that the amnesty, which was issued at the request of Herr Hitler, was intended to remove this source of friction.

The Spanish general strike succeeded in obtaining the dissolution of Fascist organizations, and scores of priests, leading Roman Catholic laymen, and Fascists have been jailed, while many others have fled from the country. It is expected that Premier Azana will be elected president, as no other contender has been found.

It would be well for those who believe that America is a united country without immigration barriers between states, to revise their opinion. Colorado, like California, has lined its borders with troops who will allow only those persons who can show possession of a sufficiently large sum of money to enter the state. At one time this criterion was a requirement for voting, too.

Three children, members of Jehovah's Witnesses, a religious organization which denies the right of the state to demand an oath of allegiance from its citizens, were sentenced in the Northampton, Mass., district court to the County Training School for refusing to give the weekly salute and pledge of allegiance to the flag in public school.

One of the whispers that have gone the rounds is to the effect that Secretary Perkins is a Jew but tries to conceal the fact. Secretary Perkins took formal note of the whisper and made a ringing reply. She announces that her ancestors on both sides are Anglo-Scottish, and that her American forebears came here in the seventeenth century. Secretary Perkins then makes the following declaration, which is to her credit:

"If I were a Jew I would make no secret of it. On the contrary, I would be proud to acknowledge it. . . . The utter un-Americanism of such a whispering campaign, the appeal to racial prejudice and the attempt at political propaganda by unworthy innuendo must be repugnant to all honorable men and women."

After a world tour Daniel A. Poling, editor of the *Christian Herald*, reports that Christians in many lands are abandoning pacifism, and that in countries under dictators they are giving evidence of growing opposition. Pacifism is not enough, said Dr. Poling, although he admired the courage of individual pacifists. He goes farther and says that many Christians he has met "believe pacifism is immoral and un-Christian." In Italy people are looking increasingly to the King, he says; in Germany the persecution of many groups is bringing resentment; in Russia democracy is growing and there is less opposition to religion. And Protestantism must "unite or die" in the present world situation, Dr. Poling concluded.

In a statement made at Miami, April 21st, Ray Murphy, national commander of the American Legion, said the college students' Veterans of Future Wars is "making all war look ridiculous and some of the greatest minds in the world have tried to do that and failed." Declaring that the Legion planned a drive for peace by lobbying for a bill that takes the profit out of war, Mr. Murphy expressed the hope that the "Future Veterans" would coöperate.

Books of the Day

Edited by Elizabeth McCracken

New Volumes in a New Series

THE CHRISTIAN IDEA OF GOD. By H. Maldwyn Hughes. Scribner. 1936. Pp. 228. \$2.00.

THE FATHERHOOD OF GOD. By W. B. Selbie. Scribner. 1936. Pp. 224. \$2.00.

DR. HUGHES is a well-known English Wesleyan theologian and is principal of Wesley House, the denominational training college for Wesleyan clergy at Cambridge. This book is published in the *Studies in Theology* series, and attempts to cover the Christian doctrine of God with the aim of providing a constructive and modern view which can be preached from the pulpit without fear of attack as obscurantist on the one hand or "reduced" on the other.

In this attempt Dr. Hughes is successful. He draws on many authorities—so much so that now and again his pages seem to become a catena of sources—and yet holds to his central belief that the main clue to the doctrine of God must be found in His redemptive work in Christ. Dr. Hughes does not fall into the error of confining man's knowledge of God to this special redemptive activity, however, and he is very effective in his critique of the Barthian school on this as on other points. He insists on the "otherness" of God, but denies that He is "wholly other."

There is an interesting discussion of "suffering in God," the author's conclusion being that while God is wounded by man's sin and error, yet He is unchangeable in His purposes of love, which cannot be defeated; and whatever fringes of the Divine Being may share in human or other suffering, at the heart of God this is transfigured by the joy of an eternal victory.

While the whole study is largely Protestant in emphasis, as one might expect, this fact renders it none the less valuable, and it may be read with profit by those who follow the more Catholic strain in Christian theology.

The second book, also a volume in the new series of *Studies in Theology* is a simply written essay on the nature of God as revealed in the Christian Faith. While Dr. Selbie, who is the former principal of Mansfield College, the Nonconformist theological school in Oxford, contributes nothing particularly new, his book is refreshing because of its refusal to be carried away by recent German theological trends which for the greater glory of God would render him quite unknowable and make human nature something totally alien to him.

As in Dr. Selbie's other works, the tendency is ethical rather than metaphysical, but his discussion of the divine paternity is sound and helpful. Especially valuable is the consideration of the problem of theocentrism versus Christocentrism in Christian theology: Dr. Selbie's conclusion is that the devout believer cannot avoid placing Jesus Christ at the center of his thought and faith, and yet in so doing it is the God manifested in and by Christ, and not (so to speak) Jesus-alone, who is thus placed.

The whole point of this essay is summed up in the following sentence: "To be able to say of God My Father, and to enter on a living experience of Sonship to the God and Father of our Lord Jesus Christ, is to give to life that loftiness of aim and stability of purpose that alone make it worth living" (p. 220). We hope that many clergy and layfolk will read this book.

W. NORMAN PITTENGER.

The Webbs on the U. S. S. R.

SOVIET COMMUNISM: A NEW CIVILIZATION? By Sidney and Beatrice Webb. 2 vols. Scribner. 1936. \$7.50.

THESE monumental volumes (they contain a total of 1174 pages) in a way suggest James Bryce's classic *The American Commonwealth*, although his work was based upon long continued travels and upon a thorough knowledge of the language of the country. It must be frankly granted, however, that these two veterans (they admit they are nearing their ninth decade) have given the world what is perhaps the most complete description of the great Russian experiment thus far published.

Page upon page and chapter after chapter are devoted to the description of the innumerable boards, assemblies, committees,

congresses, and other governmental units, all of which make up that modern wonder—the U.S.S.R. According to the Webbs: "The characteristics of Soviet Communism, which we have summarized one by one, exhibit, when we take them together, a distinct unity, itself, in striking contrast with the disunity of western civilization. The code of conduct based on service to the community in social equality, and on the maximum development of health and capacity in every individual, is in harmony with the exclusion of exploitation and the profit-making motive, and with the deliberate planning of production for community consumption; whilst both are in full accord with that universal participation in a multiform administration which characterizes the soviet system. The economic and the political organizations and with them the ethical code, are alike staked on a whole-hearted reliance on the beneficial effect of making known to every citizen all that is known of the facts of the universe, including human nature itself; that is to say, on science as interpreted dialectically, to the exclusion of any miraculous supernaturalism or mystical faith in the persistence of personal life after death. The Worship of God is replaced by the Service of Man."

Our aged and experienced authors do not pretend to be without bias although they claim that they tried to be aware of it—it must be added, not always successfully. Notably in the connection with their treatment of the question of dictatorship and of political prisoners, we have special pleading of a kind not always worthy of two persons with their outstanding reputation.

It will be noted that the sub-title of this book contains a question mark. Its significance is not quite clear because the book is more of a brief than an appraisal. The authors believe in the experiment and they believe it has come to stay and that the emerging "new civilization" will spread.

CLINTON ROGERS WOODRUFF.

A Survey of Racial Problems in Europe

WE EUROPEANS: A Survey of "Racial" Problems. By Julian S. Huxley and A. C. Haddon. Harpers. \$2.50.

IN THIS carefully written volume we have a well worth while contribution to the much disputed question of the superiority of the Nordic race. The authors believe that racialism is a myth and a dangerous one at that, and that it is a cloak for selfish economic aims which in their uncloaked nakedness would look ugly enough. They are emphatically of the opinion that it is not scientifically grounded. In the introduction, these well-known English scientists rather amusingly point out that we read in Madison Grant's much discussed book of a generation ago on *The Passing of the Great Race* that the greatest and most masterful personalities have had blond hair and blue eyes. They comment that one can make a shrewd guess at its author's complexion and then point out that a flaw in the line of thought is that the same claims are made by brunettes. Passages claiming leadership in the world can in fact be elicited in abundance from French, German, Italian, and American literature to say nothing of the literatures of other peoples and all claim for themselves their own peculiar excellence. As a matter of fact Madison Grant himself had black hair until it turned white.

CLINTON ROGERS WOODRUFF.

A Contribution to Apocalyptic Study

THE APOCALYPSE AND THE PRESENT AGE. By H. L. Goudge. Mowbrays. 2/.

IT IS interesting to observe the number of really able little books that have appeared on the Apocalypse in the last few years; now that the specialists have made the Book intelligible once more, its message is being widely utilized by preachers. Canon Goudge, who is both a specialist and a preacher, makes an interesting contribution to this literature, and he has some very sensible things to say. *E.g.*, on symbolism: "Look at the medieval pictures of God the Father. . . . That handsome, dignified, elderly gentleman, so well-nourished, so beautifully dressed, so placid, so destitute of all mystery, what explanation does He afford of such a world as the world we know?"

B. S. E.

NEWS OF THE CHURCH

Orthodox Join With Anglicans in Service

Representatives of Serbian, Russian, Rumanian, Episcopal Churches Take Part in Evensong

EVANSTON, ILL.—Representatives of the Russian Orthodox, Serbian, Rumanian, and Episcopal Churches assembled in St. Luke's Pro-Cathedral here April 19th for a great vesper service. The service was a gesture of friendship between the communions and a means of commemorating the service of the Russian Seminary in Paris. St. Luke's was filled to capacity.

The service was rendered in the Slavonic or Old Bavarian language, a capella. Choirs of Russian Orthodox churches in Chicago, Kenosha, Joliet, Gary, and other nearby towns participated. The officiant was Bishop Leonty of the Russian Church.

In his sermon, Bishop Stewart paid tribute to the Russian Church and observed a "tide of better understanding between the East and the West" growing out of the friendly relations between the Anglican and Russian communions. Organic unity of these two communions might well be the first great step toward a restoration of the unity of Christendom, said the Bishop.

Sentiment, according to Bishop Stewart, must not be the basis of any lasting unity between the Churches, but rather the sacraments and faith.

The treatment of the Russian Church by the present Soviet government was termed by Bishop Stewart an outrage; any government which suppresses the people in the worship of God justly incurs the enmity of the Churches, the Bishop said. He declared that the Russian Church is today battling for her very life and called upon Churchmen of all faiths to support her.

Church Army Mission Sister

Joins Liberia Teaching Staff

NEW YORK—One of the mission sisters of the Church Army has been appointed to the missionary teaching staff of Bishop Leopold Kroll of Liberia.

Before sailing for Africa, Bishop Kroll visited Church Army headquarters and asked for volunteers for pioneer evangelistic work in his diocese. It is possible that two or three unmarried Church Army captains will go out to Liberia in 1937. Meanwhile, mission sister Frances Jolly, who had been a teacher in Minnesota before joining Church Army, sailed on April 25th. She will attend the international conference of Church Army workers in London in May, prior to continuing her journey to Africa, and joining the staff at the House of Bethany for Girls at Cape Mount.

Flags of All 48 States Now at Washington Cathedral

WASHINGTON, D. C.—Flag presentation ceremonies were held at Washington Cathedral on April 19th, when State standards representing North Dakota and Idaho were officially received by the Bishop of Washington.

This completes the full number of flags, one for every state in the union, which, together with other patriotic insignia, make a striking array of official banners, hung in the galleries of the great choir.

Summer Forward Manual Lists Service Hints for Parish and Parishioners

CINCINNATI—Opportunities for service of members and parishes during the summer are listed in the summer number of the Forward Movement manual of Bible readings and meditations, *Forward—day by day*.

A few of the opportunities listed for members are:

"Keep up your daily Bible study and prayer; attend church wherever you are; visit the sick, shut-ins, and isolated; give away copies of *Forward—day by day*; master the Gospel of St. Mark; bring others to church or cottage worship."

Some opportunities for the parish are:

"Make repairs without closing the church; send delegates to summer conferences; arrange a course in St. Mark's Gospel; prepare for fall every-member canvass; plan a parish-community survey."

The summer number of *Forward—day by day* is based on St. Mark's Gospel. The theme for this manual, which is to be used from June to October, is "Come and See."

Other features of the manual are Hints on Study and Prayer, a catechism on Forward Movement Now, Tests in Forward Movement for individuals, and a special page for prayer and study notes.

Bishop Colmore Visits Newark

SAN JUAN, PUERTO RICO—Bishop Colmore of Puerto Rico left here on April 25th to help Bishop Washburn of Newark in episcopal functions in the course of a two months' visit to Newark.

Pittsburgh Communicant Dollar Offering Large

PITTSBURGH, PA.—The Communicant Dollar Offering in the diocese of Pittsburgh has reached a total approaching \$2,500. It is expected the total will exceed this sum when the final report is in. This offering was taken during the flood, which affected this diocese seriously.

Plans for Church Congress Under Way

First Two Parts of Syllabus for Group Meeting, Study Published; Many Groups Already Organized

NEW YORK—The first two parts of a syllabus prepared by the executive committee of the Church Congress, for the use of study groups and conferences throughout the Church, are now ready for use, it was announced by the Rev. Dr. Donald B. Aldrich, chairman, in a report to the executive committee at its meeting in New York, April 2d.

Under the general heading, The Basis of Christian Faith and Action Today, part 1 deals with The Permanence of Christianity, prepared by the Very Rev. Frederick C. Grant, dean of Seabury-Western Theological Seminary, while part 2 deals with Humanism and is prepared by the Rev. Dr. Willard L. Sperry, dean of Harvard Divinity School.

According to present plans the syllabus will be used by small study groups scattered throughout the country, meeting occasionally for reading and conference upon the subject with which it deals in preparation for the meeting of the Congress, which it is hoped will be held in January or February, 1937.

STUDY GROUPS ORGANIZED

During the last few weeks different members of the Congress committee have visited certain dioceses of the Church, meeting there with representative groups of the clergy, presenting this idea to them and receiving their reactions. They have returned amazed by the enthusiastic response which was voiced. As a result of these visits the following groups have already been organized:

Buffalo, Dean Hale, chairman, 12 members; Boston, Dean Sturges, chairman, 8 members; Suffolk, L. I., the Rev. Mr. Meadowcroft, chairman, 10 members; Brooklyn, L. I., the Rev. Dr. Melish, chairman; Philadelphia, the Rev. Mr. Harris, chairman, 12 members; Bethlehem, Pa., Dean Gray, chairman, 6 members; Wilmington, Del., Dean Bennett, chairman, 24 members; Baltimore, the Rev. Mr. Ramsay, chairman, committee of 3 organized by the Rev. Mr. Powell, Fr. Fenn, and the Rev. Mr. Arrowsmith; Richmond, Va., Edmund Carter, chairman, 10 members; Albemarle County, Va., the Rev. Mr. Laird, chairman, Clericus of Charlottesville; Southwestern Virginia, Roanoke region, the Rev. Mr. Field, chairman; Norfolk region, Dr. Tucker to form group with the Rev. Taylor Willis.

Easton and Washington are also organizing groups.

These groups are ready to meet at their own convenience. The Buffalo group has arranged two short retreats in the course of each year. The Delaware group is the clericus of the diocese. The Suffolk County diocese of Long Island group is a small

(Continued on page 574)

Mass Meeting Starts Two Year Peace Drive

Prominent Speakers Stress Need for
Action to Prevent War; British
Labor Leader Speaks

NEW YORK (NCJC)—Opened with the singing of hymns, the first mass-meeting in a series to be held across the country was held at Carnegie Hall April 22d under the auspices of the Emergency Peace Campaign.

Speakers included the Rev. Dr. Harry Emerson Fosdick of Riverside Church, Dr. Kirby Page, noted pacifist leader, and the Hon. George Lansbury, M.P., British Labor leader, who has come to the United States at the invitation of the campaign. They outlined a program to help keep the United States out of war and contribute generally to the peace of the world.

Dr. Fosdick deplored the fact that the American peace movement is "rather sadly confused at present and split into many denominations and sects." "If we could make the peace movement itself more peaceful there would be a better chance of bringing peace into the world," he declared. He offered a five-point peace program as follows:

(1) The hatred of war must be spread far and wide; (2) personal pacifism must become more widespread; (3) the economic causes of war must be removed; (4) violence as a means of settling disputes must be renounced; (5) a campaign for collective security under the World Court and League of Nations must be promoted in which the use of genuine policing under international authority will be employed.

Joseph Lash, chairman of the American Student Union, under whose auspices a nation-wide student anti-war strike was conducted, told the assembled peace lovers that "we mean business."

Mr. Lansbury, the final speaker of the evening, said that he had been impressed with Mr. Lash's brief address more than with any other speech of the evening. A real pacifist movement, he declared, is growing up in the United States and Great Britain.

"The people who are the sentimentalists and the dreamers are the militarists, who live under an illusion. Why should we give in to these wretched sentimentalists?" he asked.

He said the peace problem could be resolved by "world sharing of resources and gifts, by repudiating domination and power and by establishing a new world built upon equity and justice." He made a plea for the United States to join the League of Nations and help bring about this ideal.

Parishioner Donates Residence

OLYMPIA, WASH.—A member of the congregation of St. John's parish, Olympia, has given as a personal present to the rector, the Rev. E. B. Christie, and to Mrs. Christie a very fine residence for their use.



Acme Photo.

HON. GEORGE LANSBURY, M.P.

Children in Rural Areas Near Hoquiam, Wash., Are Brought to Church School

HOQUIAM, WASH.—Trinity Church, Hoquiam, has developed a method for extending the work of the Church school into the countryside for ten miles around the city.

Trinity is situated across the street from the city high school, junior high, and grade school. Each school morning five buses bring in approximately 300 young people and children from the surrounding country. The Rev. George Foster Pratt, rector of Trinity, inquired of many of them concerning religious education, and found that within a radius of ten miles the greater part of them were receiving none.

He felt that this was a unique challenge to the Church. His own people and members of the local Kiwanis Club offered cars, and each Sunday about 65 out-of-town children are now brought in to the Church school.

This missionary project has infused new life into the congregation, and the enrolment of teachers and pupils has doubled within three months, now being 160. In the fall the rector hopes to extend the system still further.

The Rev. Mr. Pratt has been appointed by Bishop Huston as adviser for young people's groups in the diocese of Olympia.

1,100 Hear St. Matthew Passion

BUFFALO, N. Y.—Eleven hundred persons filled St. Paul's Cathedral on April 9th to hear Bach's *The Passion of Our Lord According to St. Matthew* rendered entire for the first time in Buffalo. The two Cathedral choirs, the Presbyterian choir, and the Chamber Music Society orchestra joined with several noted soloists in presenting the Passion, and an overflow congregation was seated in the basement of the Cathedral, the music being brought to them by amplifiers.

Trenton Churchmen Seek Aid for Poor

Rev. Robert D. Smith Represents
New Trenton Council for Social
Action Before Legislature

TRENTON, N. J.—The Rev. Robert D. Smith, field secretary of the Church League for Industrial democracy, and recently elected rector of Grace Church, this city, appeared before the legislature of the state of New Jersey, April 20th, to present a plea for adequate unemployment relief. The charge has frequently been made that this subject has notoriously been a football for New Jersey politicians and Fr. Smith's appeal was based on the axiom, "Human need must never be allowed to become the pawn of political or any other kind of expediency."

Fr. Smith made his appeal as representative of the Trenton Council of Social Action, a new group, in the organization of which he was a moving spirit. The council addresses itself to many problems of the city, such as better housing and improved living conditions. He presented to the legislature a statement which from the council stressed the council's belief that although unemployment relief was "fundamentally the responsibility of the national government" it was the duty of the state to provide relief until such time as the federal government recognized its responsibility.

Furthering its conviction that relief should be provided "at the expense of those best able to pay," the council proposed a graduated income tax, a tax on corporation surpluses, an excess profits tax, and an intangible property tax.

A body of unemployed have occupied the Assembly Chamber in the State House with the intention of remaining there until a proper solution of their problem has been effected by the Legislature. Addressing these men, Fr. Smith stated that their objective could be accomplished by the following of two principles: First—Orderliness. Second—Determined persistence.

Several clergymen of the Episcopal Church are members of the council, including Canon Welles of the Cathedral; but it is interdenominational in character, including in its membership leaders of several Protestant communions in the city.

Rev. C. C. J. Carpenter Accepts Birmingham, Ala., Rectorship

BIRMINGHAM, ALA.—The Rev. Charles C. J. Carpenter, rector of St. John's Church, Savannah, Ga., has accepted the rectorship of the Church of the Advent, Birmingham, and expects to take up his work there June 1st. The Rev. Mr. Carpenter will succeed the Rt. Rev. Dr. Charles Clingan, recently consecrated Bishop of Kentucky.

Mr. Carpenter is closing seven years as rector of St. John's, to which he came from Grace Church, Waycross, Ga.

Consecration of New Kentucky Diocesan

Christ Church Cathedral Crowded for Service Elevating Dr. Charles Clingman to Episcopate

LOUISVILLE, KY.—The consecration of the Rev. Dr. Charles Clingman as Bishop of Kentucky succeeding the Rt. Rev. Charles E. Woodcock, retired, took place in Christ Church Cathedral, Louisville, on April 22d.

Admission was by card only owing to space limitations and these admission cards had been issued through the congregations of the diocese in the ratio of one to ten. Long before the appointed hour throngs assembled, waiting for the doors to be opened, and soon the Cathedral was filled, extra chairs being put in every available space. Nine bishops, Kentucky clergy, visiting priests from the dioceses of Lexington, Southern Ohio, Alabama, and Michigan, prominent ministers of other communions in Louisville, a Jewish rabbi, the president of the university of Louisville, and the mayor of the city were present.

Attending presbyters were the Rev. Harry S. Musson, president of the standing committee, and the Very Rev. Dr. R. L. McCready, dean emeritus of the Cathedral. Dean McCready was also master of ceremonies.

Bishop Perry of Rhode Island, the Presiding Bishop, celebrated Holy Communion with Bishop Hobson of Southern Ohio reading the Epistle and Bishop Capers of West Texas reading the Gospel. After the sermon delivered by Bishop Barnwell, Coadjutor of Georgia, the Bishop-elect was presented for consecration by Bishop Quin of Texas and Bishop McDowell of Alabama.

The certificate of election was read by the Rev. Custis Fletcher, the diocesan testimonial by the Rev. J. M. Mundy, senior priest of the diocese, the evidence of ordination by the Rev. C. E. Craik, Jr., the certificate of compliance by the Rev. John S. Douglas, the certificate of consents of the standing committees by the Rev. Harry S. Musson, and the certificate of the consent of the bishops by Bishop Maxon of Tennessee. The Litany was said by Bishop Quin and the consecration proceeded with the singing of *Veni Creator Spiritus*, all of the ten bishops present uniting in laying on of hands with the Presiding Bishop and the co-consecrators, Bishop Burton, retired, and Bishop Woodcock.

Immediately after the service a luncheon was held at the Pendennis Club for the bishops and visitors, at which there were about 250 guests welcomed by a committee consisting of the wives of the clergy of the diocese with Miss Nannie Hite Winston as chairman.

The newly consecrated Bishop was presented with a number of gifts including two sets of episcopal robes, a cross, and bishop's ring, the latter being the gift of Alabama friends. Late in the afternoon of the day of his consecration the new Bishop of

Kentucky delivered an address over Radio Station WHAS, greeting his friends in the diocese and elsewhere. He stated that he would preach in the Cathedral the following Sunday and asked his hearers to assemble in their respective places of worship and in their accustomed surroundings and offer prayers for him and the work of the diocese. Bishop Clingman plans to return to Birmingham to complete preparations for moving and will take up his residence in the diocese about May 15th.

The diocese has recently purchased a handsome new episcopal residence in "Indian Hills," a suburban residential section at a cost of \$25,000.

A happy incident took place on the eve of the consecration. Bishop Woodcock who has been the beloved diocesan for over thirty-one years was the recipient of the following note:

My Dear Bishop:

A few of your friends in some of the Louisville parishes want you to accept the enclosed gift as a slight token of their love and lasting affection and in deep appreciation of all that you and Mrs. Woodcock have meant to the Church in Kentucky and to them personally.

"Rejoicing that you are still with us and praying that God will abundantly bless you both with health and happiness. Affectionately yours."

"The enclosed gift" was a check for \$1,800.

Bishop Dallas to Visit Japan

CONCORD, N. H.—Bishop Dallas of New Hampshire is planning a visit to Japan next month. While he is there he will be the guest of the Japan bishops, and especially of Bishop Reifsnider of North Tokyo, whom he will assist in visitations.

Bishop Remington Declines Deanship

Undecided Status of Eastern Oregon, and Unusual Program of Divinity School Cited as Reasons

PENDLETON, ORE.—Bishop Remington of Eastern Oregon, recently elected dean of the Philadelphia Divinity School, has declined the election.

Two factors influenced Bishop Remington's decision. These he gave as, first, the welfare of the missionary district of Eastern Oregon, the status of which, although the threatened budget cut had been averted, was still in doubt, as the question of a merger with the diocese of Oregon could not be settled for at least a year.

The second reason given by Bishop Remington was that the plan of reorganization of the divinity school along lines emphasizing the need of pastoral training and clinical experience required abilities for which the Bishop doubted his fitness. "I cannot commit myself definitely to the acceptance of a task for which I have not the necessary academic and technical equipment," he stated.

As described by Bishop Remington the plan "suggests the confining of the major objectives of the seminary within the limits of a training college. It emphasizes the need for pastoral training in dealing with human problems through resident clinical experience in hospitals, social agencies, and institutions. It further insists on a greater emphasis on Pastoral Theology. Religious education is to be learned by actual experience in teaching."



BISHOPS AT DR. CLINGMAN'S CONSECRATION

From left to right: Bishops Burton, retired; Perry of Rhode Island, Presiding Bishop; Woodcock, retired; and Clingman of Kentucky.


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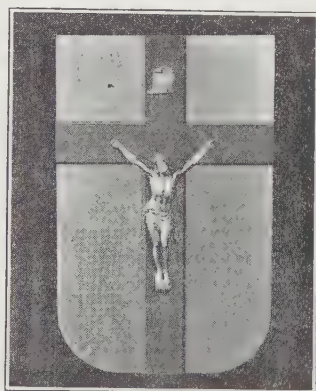
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New York Diocesan Makes Radio Address

Bishop Manning, in Forward Movement Speech, Says Faith in Christ Demands Missionary Spirit

NEW YORK—"If our faith in Christ is real, we shall believe in Christ for the whole world. Without a real faith in Christ, missions cease to have any meaning, and the missionary spirit dies," Bishop Manning of New York asserted in an address over the Columbia broadcasting system, April 26th. The address was one of those sponsored by the Episcopal Church and the Forward Movement Commission in the "Church of the Air" series.

"The Forward Movement is calling us to the renewal and strengthening of our faith in Christ, to greater faithfulness in our lives in the Church, to greater reality and power in our lives as Christians," the Bishop said.

Bishop Manning stressed particularly the value of the Bible and the Prayer Book, the faithful use of which, he asserted, was central in the Christian religion. The Bishop pointed out that the need of the present day is something definite and positive in religion.

"We hold to these great Institutions of Christian Faith and Life given to us in our Prayer Book, the Apostolic Faith, the Apostolic Sacraments, and the Apostolic Ministry, not merely because they are historic, or venerable, or dignified—that would not be sufficient reason in these great matters of the spiritual life—we hold to them because they are the divinely given means to bring us to Christ, and if we use them aright, if we use them faithfully and believingly, they do bring us to Christ and hold us near to Him," Bishop Manning declared. "People, today, need something definite to take hold of in their religion. You have this in your Prayer Book. If your boy, or girl, knows and understands what is given to him in the Prayer Book he will not be vague and uncertain in his faith and he will not be easily upset by the unbelieving influences which he will meet in college, he will know the meaning, and the power, of his religion."

"Our great need in this Church is a truer and more real use of our Bibles and our Prayer Books."

"It is this especially to which the Forward Movement is calling us."

"It is the simple truth that every man and every woman who will faithfully use his Bible, and faithfully follow the teachings of his Prayer Book, will come near to Christ, and this is the meaning of our religion as Christians."

6,726 Hot Cross Buns

SANDUSKY, OHIO—In order to raise money for their Mite Chests, the Church school pupils of Grace Church sold 560½ dozen Hot Cross Buns during Lent. A local bakery made the buns and sold them to the pupils who made a profit of 5 cts. per dozen. Jean Friedman, 10 years old, was the star salesman as she sold 175 dozen.

Plans for Church Congress Under Way

Continued from page 571

clericus of the clergy who meet once a month. The suggestion in Boston is that the existing Anglo-Catholic and Liberal Evangelical groups will study the syllabus separately and meet together possibly three times a year for discussion and examination of their separate procedure. Thus each group is adapting its meetings to suit the men of its own circle.

VALUES OF STUDY METHOD

Two valuable contributions which seem to be indicated in this work are:

(1) The bringing together of the clergy for the study of a subject fundamentally important to the life of the Church. This subject is being studied throughout the Church. In this way men in New England will have a definite contact with their brother clergy in the South or the West. The possibilities of increased fellowship and understanding of their brethren are believed by the committee to be very real.

(2) Each group will in itself be the nucleus of deepening fellowship. "We come together with a definite purpose of study but also irrespective of all party distinctions. Yet at the same time we recognize and welcome these differences of Churchmanship," said a member of one of these groups.

TO HELP RURAL CLERGY

Another result of the visits of the committee members has been the strong expressions by several bishops of the Church of a belief in the possibility that the syllabus will provide a means of study and fellowship for the clergymen who live in the outlying rural sections. Many of these carry on their studies independently of other clergymen and, it was pointed out, would welcome an opportunity for studying a subject which is being considered by men throughout the Church. Also, at the meetings of the Congress they can come together and compare their findings with the other clergy. The committee has asked that all the groups meet at least once before September 15th and report their findings to the chairman. On the basis of these reports a conference or congress will be arranged for January or early February, 1937. As other groups are formed, they too, will be asked to take up this procedure.

"The above list," said Dr. Aldrich, "was largely instituted by members of the committee who planned with the clergymen while they were preaching during the Lenten season. We wish, however, that any clergyman in any part of the Church who is interested in the possibility of this program would kindly write to us."

A report of the present organization of the Church Congress and some of its plans was given in an article by Dr. Aldrich in THE LIVING CHURCH for February 15th.

Puerto Rico Deaconess Resigns

MAYAGUEZ, PUERTO RICO—Deaconess Margaret Bechtol, of Mayagüez, who has been ill for more than a year, left on April 11th for the United States, where she will be with her sister in New Castle, Pa. She has resigned her post.

Harrisburg Given \$1,000 for Flood Rehabilitation

HARRISBURG, PA.—The diocese of Harrisburg in which ten churches were damaged by the flood, has been tremendously encouraged by a gesture of sympathy and coöperation from the National Council through Bishop Cook, the president, and Dr. Franklin, the treasurer.

Bishop Cook wrote that he had received a contribution to be given to the flooded dioceses. He sent \$1,000 to the diocese of Harrisburg, which was divided by Bishop Brown among the Church of the Nativity, Newport; St. John's, South Williamsport; Christ Church, Milton; Trinity, Williamsport; Christ Church, Williamsport; St. Mark's, Lewistown; St. Paul's, Harrisburg; St. Matthew's, Sunbury; and Trinity, Tyrone.

Other contributions for relief to churches which suffered damage by flood were received from the Men's Club and Boy Scout Troop of St. John's, York, Pa.; from Trinity Church, Mason, Tenn., through Archdeacon Charles K. Weller; and from friends in Philadelphia through Mrs. A. Judson Warlow of Harrisburg.

Members of Flooded Churches Attend Union Easter Service

LOCK HAVEN, PA.—Bishop Brown of Harrisburg was the preacher at an interdenominational service held on Easter Day in the Masonic lodge room here for the members of ten different churches whose buildings were badly damaged by the flood. Earlier the Bishop celebrated Holy Communion in the lodge room for the communicants of St. Paul's Church, which was destroyed by fire at the height of the flood.

Renovo, Pa., Church Offers Use of Building to Lutherans

RENOVO, PA.—The rector, wardens, and vestrymen of Trinity Church here extended an invitation to the pastor and people of Zion's Evangelical Lutheran Church to use the church for worship, and it was accepted. The Lutherans were completely washed out by the recent flood. They held their first service at Trinity on Palm Sunday, and will continue its use until they have restored their own property. The parish house is being used by the Red Cross as a clothing center.

Degree Requirement Urged by Methodist Conference Speaker

HARRISBURG, PA. (NCJC)—The Central Pennsylvania Methodist Episcopal Conference heard the Rev. Dr. J. H. Morgan, former president of Dickinson College, and chairman of a commission on ministerial training, present recommendations on April 18th that all candidates for the Methodist ministry be required to have degrees from a college and theological seminary before they are admitted to full membership in the Pennsylvania Conference of the Church.

Dr. Kagawa's Words Impress Bostonians

Two Examples of Coöperative Effort Already to Be Found in Diocese of Massachusetts

BOSTON—Dr. Kagawa was in Boston, April 19th and 20th, keeping a crowded schedule, speaking to thousands, and leaving behind him a profound impression. His local itinerary covered a diversity of audiences with a corresponding diversity in the addresses made to them. To take three as illustrative: Trinity Church on Sunday morning was the occasion for a sermon on the three types of love; the Boston Arena, packed with a multitude on Sunday evening, was when he made his greatest evangelistic effort; the meeting for clergymen and Church workers in Tremont Temple on Monday morning was when Dr. Kagawa gave a detailed account of his own principles and conception of coöperatives. Each of the other addresses out of his total of seven undoubtedly struck differing notes; but it was his elucidation of the Christian life and his explanation of the tenets of the co-operatives for which his audiences most eagerly listened.

In connection with the value of co-operative effort as emphasized by Kagawa, the diocese of Massachusetts has two examples. The first is the credit union of the Church of the Good Shepherd, Boston, where the Rev. Smith O. Dexter is rector. Carefully planned for a year, the credit union is now in active work with a bonded treasurer and a charter under the Federal government. The basic principle of this credit union is the desire of parishioners to help each other in a dignified and business-like manner in times of financial stress, and it also is an encouragement for people to save when they can do so only by putting aside small sums at a time.

The second coöperative idea is that which St. Peter's Church, Cambridge, has put into action under the direction of the Rev. Frederic C. Lawrence. It grew from the "Family Idea," the parish exchange of helpful information and services; this led to the necessity of opening a coöperative, which has done, in two months' time, a business of a thousand dollars. This co-operative was undertaken only after intensive study. The rector emphasizes the fact that the *spirit* of the group was the decisive factor in its success. Now that the hiring of a store and a manager are imperative and about to be undertaken, the benefits are open to all Cambridge and the co-operative is not to be treated as an exclusively parish affair. The story of this remarkable achievement will shortly be told in an issue of *The Church Militant*.

Auto is Rector's Easter Present

TUCSON, ARIZ.—The Rev. C. E. Huntington, chaplain of St. Luke's-in-the-Desert, Tucson, and pastor to the transient sick, was presented with a new Chevrolet coach by a large group of his friends at Easter.

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Jubilee Convention of Colorado Meets

Delegates Hear Many Addresses on
History of Diocese; Two Members
of First Convention Speak

DENVER, COLO.—The jubilee convention of the diocese of Colorado met in Denver, at St. John's Cathedral, April 20th. Addresses, chiefly historical in character, were made regarding the organization of the diocese itself and of its various institutions. The missionary work of the diocese was particularly emphasized. Probably the most notable item on the program was an historical article prepared and read by the Rev. Winfred Douglas, covering events leading up to the organization of the diocese, and dealing with the first Bishop, the Rt. Rev. John Franklin Spalding, and also the life and work of the first dean of St. John's Cathedral, the Very Rev. Henry Martyn Hart.

Marking the anniversary by initiating a step which should prove most constructive in the development of the diocese, Bishop Ingley, the Coadjutor, announced the appointment of the Denver Laymen's Commission on Survey and Planning, to study in detail the growing areas in the city of Denver and its environment looking toward an intelligent recommendation with respect to the location of future church buildings or parish schools. He hopes to follow this next year with the appointment of a similar committee to survey conditions in the diocese outside of Denver.

The convention closed with a dinner at the Country Club on Monday evening at which the speakers included Bishop Johnson, Robert L. Stearns, E. E. Nichols, and Canon Douglas. Two other speakers at this dinner were members of the primary convention of the diocese in 1866—the Rev. William Worthington, now of Rhode Island, but ordained by Bishop Spalding in Pueblo, Colo., fifty years ago, and Bennett E. Seymour, a member of the Vestry or Bishops' Committee of St. Paul's Church, Central City, continuously since 1884.

The Rev. Charles F. Brooks and W. D. Wolfe were elected to the standing committee.

Deputies to Provincial Synod are: the Very Rev. Paul Roberts; the Rev. Messrs. Charles F. Brady, Victor M. Walne, Charles D. Evans, Harry Watts, and Samuel E. McPhetres; Messrs. Carney Hartley, Walter Franklin, W. W. Winne, E. G. Fine, J. Harry Custance, and J. E. Macdonald.

Puerto Rico Increases Budget

ST. THOMAS, V. I.—Assignments to parishes and missions in the missionary district of Puerto Rico to increase the amount of missionary offerings from \$1,750 to \$1,900 were approved by the third annual convocation of the district, which met here April 14th and 15th at All Saints' Church, the Rev. J. A. Swinson, rector.

Delegates to the provincial synod are: the Rev. Messrs. J. A. Swinson, H. M. Pigett, Julio Garrett, and Pastor Riniz; and Messrs. Robert W. Skeoch, H. E. Lockhart, Louis Garcia, and Mark R. Dull.

Philadelphia Volunteer Choirs to Enter Contest

PHILADELPHIA—Volunteer choirs of the diocese of Pennsylvania are to enter into friendly competition for three prizes offered by the commission on Church music of the diocese at St. James' Church, 22d and Walnut streets, May 23d. Each will sing a hymn, a chant, and an anthem, selected by the commission, and will be judged on their qualities of diction, rhythm, balance, tonal quality, interpretation, and accompaniment. Messrs. H. Alexander Matthews, organist and choirmaster of the Church of St. Luke and the Epiphany, Philadelphia, Channing Lefevbre of Trinity Church, New York City, and Ray Brown of the General Theological Seminary have been selected as a board of judges. Following the competition and while awaiting the announcement of the decision by the judges, a professional choir will sing Evensong. Nine choirs are at present entered in the competition, which will be open to the public. The chairman of the commission is the Rev. John W. Norris.

Nominating Committee Formed to Seek Michigan Coadjutor

DETROIT—Bishop Page of Michigan has announced the following members of a special committee of priests and laymen, authorized at the last diocesan convention, in January, to receive nominations to be made by members of the convention for a bishop coadjutor for the diocese, to be elected at the 1937 convention:

The Rev. C. L. Ramsay of Jackson, chairman; the Rev. Messrs. O. R. Berkeley, E. W. Daniel, I. C. Johnson, Gordon Matthews, and J. F. Sant of Detroit; the Rev. G. W. Laidlaw of Saginaw; the Rev. Dr. S. S. Marquis of Bloomfield Hills; and F. C. Gilbert, H. J. M. Grylls, S. T. Miller, and John C. Spaulding of Detroit; A. B. C. Hardy of Flint; M. B. Whittlesey of Birmingham; and Prof. M. P. Tilley of Ann Arbor.

This committee, according to the instructions of the convention, is to receive nominations, "to weigh carefully the qualifications of all nominees, and to report to the next convention the names of nominees whom it considers most fitted for the office."

Colorado W. A. Takes Part in Diocesan Jubilee Anniversary

DENVER, COLO.—The largest attendance in the history of the Woman's Auxiliary of the diocese of Colorado marked the 52d annual meeting, held at St. John's Cathedral, Denver, April 20th and 21st, in connection with the Jubilee anniversary of the founding of the diocese. Two hundred and sixty-seven women were present at the sessions. The Rev. Dr. B. T. Tyler of Ethete, Wyo., and Miss Anne Cady, of the Good Shepherd Mission, Fort Defiance, Ariz., addressed the Auxiliary on the Missionary Work of the Church Among the Indians. Mrs. Irving P. Johnson and Mrs. Fred Ingley were elected honorary presidents, and Mrs. Clarence C. Moore was reelected president.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

HOWARD W. FULWEILER, PRIEST

PHILADELPHIA — The Rev. Howard Wells Fulweiler, rector of Christ Church, Media, Pa., and priest-in-charge of the Chapel of the Angels, Wawa, Pa., died in the Episcopal Hospital on April 17th following an operation. The burial service was held at Christ Church, Media, Tuesday, April 21st at 10 A.M. The Office was read by the Rev. Charles W. Shreiner, dean of the Convocation of Chester, in which convocation Christ Church is located, and the Rev. Frank Williamson was the celebrant of the Requiem.

Fr. Fulweiler was born in Camden, N. J., September 18, 1885, the son of Samuel Thompson Fulweiler and Anna Knight Fulweiler. Graduating from the Radnor High School, Wayne, he received the degree of Bachelor of Science from the University of Pennsylvania in 1908 and graduated from the Philadelphia Divinity School in 1911. He was ordained deacon in 1912 by Bishop F. F. Johnson, and priest in 1913 by Bishop George Biller. He served at St. Mary's, Mitchell, and St. Paul's, Brookings, South Dakota, and was South Dakota student secretary from 1919 to 1925, leaving to become student chaplain, Proctor Foundation House, Princeton, where he remained till 1926. He was rector of St. Mary's, Northfield, Vt., and an instructor and chaplain to the students at Norwich University, Vermont, from 1926 to 1929. In 1929 he accepted the call to Christ Church, Media, Pa.

He is survived by his widow, two children, and two sisters. Mrs. Fulweiler is well known through the Woman's Auxiliary of the diocese of Pennsylvania, particularly for her leadership of mission study classes.

CHI-SIUN HU, PRIEST

HANKOW, CHINA—The Ven. Chi-siun Hu, archdeacon of Hankow, died on April 19th.

Born in 1865 and educated in mission schools, he was the first young man ordained to the diaconate by Bishop Graves, the event taking place on All Saints' Day, 1893, less than five months after the Bishop's consecration.

The Rev. Mr. Hu was advanced to the priesthood in 1901 and in 1914 he became the first Chinese archdeacon. He has long since been described as Bishop Roots' right-hand man and one of the best-loved of the Chinese clergy. He was eight times a delegate to the triennial General Synod of the Chinese Church.

He suffered a stroke last December and since then has been partially paralyzed. Bishop Gilman wrote at that time that Mr. Hu's removal from active work really marked the end of an epoch in the Central China mission.

Archdeacon Hu and his intimate friend,

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the Rev. Sue-chiang Huang, ordained deacon on the same day and still living, have each given at least fifty years of devoted service to the Chinese Church for they began their theological studies in 1886.

An autobiographical sketch of Archdeacon Hu is published on page 561 of this issue.—THE EDITOR.

S. F. SHERMAN, JR., PRIEST

BRIDGEPORT, CONN.—The Rev. Stephen Fish Sherman, Jr., rector for 22 years of St. John's Church here, died suddenly of a heart attack, at the age of 61, on April 19th. The diocese of Connecticut united in mourning the loss of a prominent member of its clergy, who was noted for his activities in both civic and Church affairs.

He was born in Buffalo, N. Y., on July 16, 1874, the son of Stephen Fish Sherman and Agnes Irish Sherman. He obtained the degree of Bachelor of Laws from Cornell University in 1897 and studied in German Universities before graduating from General Seminary in 1902. He was ordained deacon in the same year and priested in the following year by Bishop Walker.

On July 21, 1903 he married Marion Louise Goodhue of Newark, N. Y.

The Rev. Mr. Sherman was curate at St. Paul's Church, Rochester, N. Y., from 1902 to 1904, leaving to become rector of St. Athanasius' Church, Los Angeles, where he remained until 1906. From 1906 to 1910 he was rector of St. John's Church, St. Louis, Mo. In 1910 he became canon of the Cathedral of All Saints, Albany, N. Y., leaving in 1914 to accept the rectorship of St. John's, Bridgeport, where he remained until his death.

The Rev. Mr. Sherman was one of the organizers of the Family Welfare society, was a director of the Bridgeport Boys' club, of the Salvation Army, and of the Burroughs home. He was a member of the Chapter of Christ Church Cathedral in Hartford and was on the board of examining chaplains of the diocese of Connecticut.

During the World War the Rev. Mr.

Sherman was active in relief work, and in the 22 years of his rectorship great spiritual, financial, and organizational growth at St. John's was accompanied by the enlargement and improvement of parish properties.

Bishop Budlong of Connecticut and Bishop Brewster, retired, participated in the services, which were attended by more than 500 parishioners, many of the clergy of the diocese, members of civic organizations, and many friends. The clergy of the city of all denominations paid tribute to the Rev. Mr. Sherman's service. The funeral service and burial in a Hawleyville cemetery took place on April 21st.

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OLDHAM—MRS. JOSEPH R. OLDHAM (Annie Elizabeth Shaw), at Cleveland, Ohio, April 14, 1936, in her eighty-third year. Mother of the Rt. Rev. G. Ashton Oldham, D.D., the Rev. John L. Oldham and the Misses Amy L., Mabel, and Annie J. Oldham.

Requiescat in pace.

REESE—LENA FOOTE REESE, daughter of the late George S. and Josephine Foote Reese, and granddaughter of the late Rear Admiral Andrew Hull Foote, U. S. N., after acute pneumonia awaked in Paradise March 17th.

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Continued from page 551

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(Continued on next page)

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